The Pastor

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The Pastor

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THE COVER: Many things could be wrought by a world church at prayer. Universal Week of Prayer occurs this year January 1-8. Suggestive for this week is the cover drawing by Bud Wiley, artist of The Methodist Publishing House, Nashville, Tenn.

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EDITORIAL

Hope and the New Year

For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind.—Isaiah 65:17.

NEW heavens and a new earth! These are the divine words that came to one of the Hebrew spokesmen for God. Even for a prophet who was keenly aware of the world's evil, these words could only have meant hope for men. Centuries later, after the Incarnation, a man standing on the island called Patmos saw that the water of life springs from the throne of God. It is He who can wipe away tears, and pain, and even death. The man on Patmos was writing in a time when Christians were being persecuted for their religious beliefs. His message for Christians today concerns the things that will ultimately triumph in the world: God's personal love, not the impersonal machines that men invent; the Power from on high, not the atom bomb; the peace of God, not man-made wars.

Christianity can never be essentially pessimistic because it offers to all who will accept it a message of hope. But Christianity never offers an easy way; it is a difficult faith. It believes that God's love and his judgment go together. God's redeeming love can deliver men from the self-satisfaction that leads them ultimately to self-destruction. But men must be willing to accept that love: they must act in response to it. It is something like a father who wants to help his small daughter to stand up and walk. If she refuses to take her father's hand, or does not understand what is required of her, she cannot walk.

With the turn of the New Year men look hopefully into the future. The New Year brings an atmosphere in which they hope for new and better things—perhaps even for *new heavens and a new earth.* In their own lives they can tear another worn-out sheet from the book of time and start wth a clean one that has not been marked or blemished. This year, for many people in the world at least, the book of time seems to be running out of sheets. Today there is no real peace for any of us. The world is frustrated by fears and sorrows and hatreds. For many people there are no joys and no hope. Let us not fool ourselves: time alone will not cure our ills. We must prepare our people for the uncertain days ahead by preaching the Hope that will transform their lives, for the here-and-now as well as for the future.

We must see that transformed lives are not possible apart from the Divine love. Only a few men have ever really examined the depths of the human soul; for only a few of them have suffered the anguish of complete loneliness and frustration. More than ever before, nevertheless, people everywhere have fears and doubts and sorrows that they are not able to overcome because they have no faith. To every man, his own frustrated life means personal hopelessness. Preachers can learn much (to help them in giving their people a renewal of hope) from an Augustine, or a Kierkegaard, or a Dostoevsky, as well as from a Paul.

Much is being written in our time about the Christian faith. We are greatly in need of a reasonable faith that will satisfy men's deepest longings and give them hope. We need to listen with discrimination, however, when the writers seem to tell us either that utter chaos lies just beyond the blue horizon, or that self-sufficient man can solve all of his own problems. The Christian Church can be neither totally pessimistic about man, nor romantically optimistic about him. The task of the preacher is not to wish a plague on both their houses. One of our urgent needs is to teach our people the disciplines of faith: we need to teach them how to pray, to think, and to act on their faith.

Two Christian truths must be brought together in preaching and pastoral work. We must see that there can be no hope without love, and no joy without judgment. The Christian Church must preach promise in this life as well as in heaven. In these times men and women need desperately a message of hope, conditioned by a warning that much pride in ourselves will lead only to our utter frustration. The ancient Bishop Polycarp saw that hope is the companion of faith. They go together. Calvin of the Reformation believed that faith is the foundation on which hope rests, and hope, conversely, nourishes and sustains faith. For John Bunyan, Promise was the key by which he was able to release himself from the dungeon of the Giant Despair. All men of faith have seen that there is no hope for a disordered world except in God, and men and women must learn to pray in order to receive that hope. We can learn from such a prayer as Augustine's: "O Thou strength of my soul, enter into it, and prepare it for Thyself, that Thou mayest have and hold it without 'spot or wrinkle.' "

We look for new life on earth not in the sense of time, but in the sense of quality. Each day we get older in time, but our hope is for a new life that will make us young in eternity. This is the hope that comes from God. If we would give hope to our people in this New Year, we must believe that "the Holy One is gracious."—***N. S. C.***

A Pattern of

Recognition of the importance to the church of administration and Christian education, as well as preaching and pastoral work, makes possible a democratic co-ministry. This is a far cry from the practice of using associates or assistants as glorified errand boys. The pattern of ministry of First Methodist Church, Glendale, Calif., is discussed here by the pastor. Co-ministers with him are Walter C. Buckner and Frank M. Gray, Jr.

"HAVE you had your ulcers, yet?" is a familiar greeting among my young ministerial friends. Several of us have found ourselves appointed, in our early thirties, to churches of several thousand active members. To be "all things to all men" when there are so many who need assistance and counsel is certain to make demands on the average minister which will expend the last ounce of his nervous and physical energy. One insurance study indicates that clergymen have the unenviable record of being second only to physicians in heart diseases. The incidence of hyper-tensive disease has so increased among ministers that the Princeton Seminary alumni publication recently printed a stimulating article on ways to try to combat it.

One of the avenues worth exploring for making lighter the heavy burden of pastor, preacher, administrator, and educator of a large church is the co-ministry. The traditional idea of an associate who is virtually an errand boy doing what the pastor deems beneath him, with no creative opportunity to develop his own personality, is gone. The chief reasons why able men will not enter an associate relationship are because it stifles their initiative, makes almost impossible the establishment of a morning study routine which must not be invaded, and gives them little opportunity to be identified with the real contributions which their personalities could render to the kingdom of God. When I was in theological seminary one of America's leading ministers confessed that he had turned entirely to women associates, because "the men I want to keep as staff ministers don't want to stay, and the ones who want to stay I don't want to keep." The days of the bootblack in the clerical collar are over.

If we are to gain competent leadership to share the responsibilities of a large church, we must discover a technique of making meaningful the various functions of the minister and find men competent to do a first-rate job in the area of their chosen emphasis. A minister is expected to be preacher, pastor, administrator, and educator. The preaching office requires that every morning be given to study, the pastoral demand involves calling every afternoon and meeting the emergencies of serious illness and death whenever they arise, the administrative task preempts the evening hours with committees and boards considering educational work and the task of planning the strategy in membership, every-member canvass, and a dozen unnamed items.

When the minister of a church strong enough to support more than one minister is in search of a teammate, he ought to seek the best qualified man in the field in which he most needs help. When I first consulted my superior officer in the church about the man I had in mind as co-minister, he said, "Why don't you ask for the bishop? You have as much chance of getting him." If the minister considers each function of the ministry as important as the next, he is under obligation to provide as competent leadership for each task as he can secure. A co-ministry or a multi-ministry is sure to fail if it is predicated on any premise other than that the pastor, preacher, administrator, and educator who discharge their tasks with competence are of equal importance to the spiritual vitality of that church.

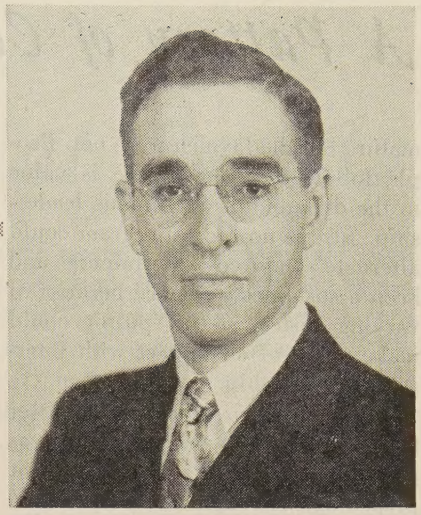
Division of Responsibility

Perhaps the most difficult problem of a co-ministry is a fair distribution of responsibility. Each person must have enough responsibility to develop initiative and give expression to the creative side of his ministry. There must be reasonable support, in the secretarial and business office of a church, by those for whom it is creative, so that such responsibilities will not become "chores" to the minister who is untrained for typing, mimeographing, and bookkeeping. The church that is able to add only one person to its staff would do well to consider the use of a competent secretary who would find as much fulfilment in the discharge of office duties as the minister does in the performance of the tasks for which he is trained.

There is no rule for the division of the various duties of the minister. Since no two ministers are exactly alike, no pattern would serve two different situations. A wise principle might be for the minister to choose someone who is very strong in the area of his own weakness. He must be careful at this point not to continue to neglect the area in which he lacks experience. The future demands of that parish or of his later ministry may require strength where he is weak now. No parish of wide service desires a minister who is only a specialist. To co-ordinate the total ministry of any church, no matter how many ministers are involved, demands a pastor with a genuine appreciation

Co-Ministry

By K. MORGAN EDWARDS



for every function of the ministerial office.

The preacher who has an associate largely responsible for administrative detail and one in charge of education will do well to attend meetings on finance and those of the Board of Education. Co-ordination of a total program comes only through knowledge of all its functions. Group solidarity, so necessary in a large church, will be, in part at least, the product of a carefully co-ordinated total program.

Nothing takes its toll in a minister's preaching so quickly as the invasion of his morning study hours. Blessed is the minister who can distinguish between urgent needs and irrelevant claims upon his study time. Death or serious illness takes precedence over every other duty of the minister. But there are always enough people in any large parish who want to be sure that the minister will vote correctly in the coming city election, or who desire to inform him of a serious bit of scandal, to drive the minister to distraction.

Wise planning in a co-ministry will come to the rescue. If the co-minister's task of administration involves the kind of work which will suffer occasional interruption, he may well be the "minister on duty" for the morning hours. In this fashion no serious need will be slighted and his administrative work may be picked up again with less difficulty than the broken thought or the interrupted train of the sermon. The unthinking friend who robbed posterity of the balance of Coleridge's "Kubla Khan" has been duplicated in the misfortune of many unfinished sermons.

The minister may well set aside eight-thirty to eleven o'clock every morning for serious study, allowing no committees—in fact, nothing short of death in the parish—to invade that time. The secretary may well say, "Dr. Jones is in, but he is studying. If he may have your number we will call you back at eleven o'clock." A competent secretary will aid in the dispatch of all correspondence and phone calls between eleven and twelve o'clock. Thus, the mornings are free for sermon preparation and study, as the afternoons are cleared for calling and counseling.

The co-minister may want to hold an afternoon free for planning which ought not to be interrupted. The working out of a parish plan of visitation, stewardship cultivation, or the every-member canvass will require this kind of concentration seasonally. The minister can serve as the "minister on duty" on any given afternoon, seeing persons by appointment. He will probably hold one afternoon each week for appointments when he discovers the fruitful opportunity of serving through a ministry of counseling.

If the co-minister is of the calibre he ought to be, no one will feel slighted in having to see the "associate." Meanwhile, his planning may release the creative stewardship of time and talent latent within the parish. One of our co-ministers planned stewardship cultivation meetings in the fall over a ten-week period in forty homes of the parish each Wednesday night which were attended by 1818 people. The carefully planned "every-member canvass" which followed in the spring resulted in the over-subscription of the anticipated income of an enlarged budget by eleven thousand dollars. By aiding in protecting the preacher's study hours, the co-minister indirectly contributed to a sanctuary crowded to capacity on virtually every Sunday morning, from World Communion Sunday through Mother's Day. Through careful planning of the administrative task, the church's outreach in missions and local usefulness has been doubled in little more than two years. Each man does his own task, each helps the other, and together they effect a program not possible for either one alone.

Shall We Share the Pulpit?

One young minister who has just been appointed to a university center serves as pastor of a church which will have three trained leaders to share the ministerial duties. In addition to the pastor and associate, a young man just out of seminary will handle student and Wesley Foundation work. In a prospectus prepared for the Official Board, the pastor outlines the duties of the "associate minister":

"Just as preaching and pastoral work fit well together, so do administration and education. Much of the educational task is an administrative one, and much of the administrative task is an educational one. . . .

"He should be one whose first love is administration and education, and not the pulpit. . . . If a layman is in this position, competition and jealousy between the two men are reduced to a minimum."

This young pastor in this statement has touched the rock on which many ecclesiastical ships have been dashed.

In anticipating a co-ministry, I was bent on sharing the pulpit regularly. When I went to interview the man who now serves as administrative co-minister, he shattered the idea by citing the sad case history of churches where the ministers were

mature but the laymen were not. People follow a leader. There is value in the dynamic of continuous leadership. Just as no radio program could alternate featured entertainers and keep a sustained audience because of varying tastes, so no pulpit could make much of an impact with interrupted leadership.

The suggestion of our co-minister that the pastor do the preaching was not born out of a contempt for preaching. Through his early ministry he was singled out for his preaching and shared the Chautauqua program with effective speakers of the western United States. His judgment at this point is rather the product of two six-year terms as a district superintendent, during which time he was able to make firsthand observation of churches where the plan of associateship broke down because of fickle congregations which made unfortunate comparisons based on their personal likes and dislikes.

In spite of the fact that the pastor is chiefly responsible for the preaching function, there is considerable opportunity for the other ministers to speak. During the pastor's vacation and when he is out of the pulpit, the co-pastor assumes responsibility for the preaching. At least during the summer season the minister of education, whose future may depend upon keeping his hand in preaching if he goes from his present post into the parish ministry, fills the pulpit. Unlike pastors in some sections of the nation, he preaches to a large congregation and enjoys a rich experience of worship. The minister of education has priority in the matter of evening preaching. While the pastor preaches morning and evening, the minister of education may designate any number of Sundays during the year when he prefers to do the evening preaching. Because of his other duties (conducting and planning a church school with an average attendance of eight hundred, and preaching at Junior Church weekly), he preaches in the evening service only as frequently as he feels he has time for adequate preparation.

Should the minister and co-minister have equal incomes in terms of equal responsibility and an equally important contribution to differing phases of church life? At this point I am in disagreement with the co-minister. It is his contention that (1) "the pastor stands before the window at midnight" wondering what will happen to the church during a crisis; and (2) when an older man brings experience to support a younger man who is called to a large church, the younger should not be penalized from advancement by being "chained" to one whose effectiveness is not likely to increase in his declining years. It is my contention that (1) the laymen will judge the importance of the pastoral, educational, and administrative functions in direct ratio to the importance attached to them by the Official Board and the pastor in charge; (2) if the men who discharge these duties are equally trained, mature, and competent, they are deserving of the same compensation in house allowance, car allowance, and salary.

At present there are three fully-trained, ordained ministers on a full-time basis on the staff of this church. All honoraria from funerals and weddings are put into a common treasury and divided each month equally among the three ministers. The minister of education is a young man just out of seminary and his salary is based on experience and skill with the assurance of steady advancement to a co-ministry in that field if he chooses to make that his career. When I proposed a figure to provide salary and house allowance for the co-minister, a leading layman of the church found the idea of a salary so near that of the pastor so foreign to him that he moved adjournment of the Finance Committee until they had time to think it over. The salary, house allowance, and provision for car expense of the co-minister have been increased appreciably since that date, as has the income of the pastor during two years of an expanding program. While the incomes of pastor and co-pastor are not yet exactly equal, there is less differential today than there was two years ago. In 1946 the co-pastor's income from the church was 81 per cent of the pastor's. In 1948 it was 86 per cent.

Staff Meetings

The staff meeting is not a place where assignments are given from pastor to associates. It is begun invariably with, "What have you done in your area this week?" The task of the staff is primarily a matter of co-ordinating the work of the various departments. Each minister is in charge of his area of work. The co-pastor makes assignments in the field of the parish, and the other ministers are at his disposal for pastoral calling whenever he thinks they are needed.

The minister of education is free to call upon the other two for the teaching function through seminars, leadership training courses, and Sunday evening responsibilities with youth. All three try to attend key committees and board meetings and relate themselves to lay planning as they can be useful. Each carries on a ministry balanced by pastoral calling, counseling, and speaking. Any major effort in the church life may command the combined effort of the total staff. Because they are called "to be ministers and not to be ministered unto," each makes himself available for any opportunity to meet a human need.

The real demand for maturity is not made of the pastor. He is still looked upon by the laymen as the "pastor in charge." The co-pastor and the minister of education must be mature enough to feel the importance of their tasks in spite of the history of assistant pastors. No better insurance can be taken out by a young man who may one day be called to serve a large church than to share in the give-and-take of a staff relationship as an assistant, if the relationship recognizes his gifts and develops his initiative. No greater use can be made of the skill of administration in an older minister, achieved only through experience, than the alignment of an older minister with a younger man as they seek together to guide the destiny of a large church.

The Ministry and Industrial Society

By
CHARLES E. SCHOFIELD

As the church begins to see more clearly the meaning of the Christian Gospel in its application to the industrial scene, it needs also to seek real understanding of the people involved. One project in which young ministers learn first-hand the problems of labor-management relations is described here. The author, a former president of Iliff School of Theology, is editor of Adult Publications, Methodist Board of Education, Nashville, Tenn.

THE story of Jonah is the story of a preaching mission that succeeded in spite of the preacher. To begin with, Jonah did not want to go at all. Nineveh and its inhabitants stood as horrible examples of the most enormous sins. He had always known that he could call forth a chorus of enthusiastic "amens" from the faithful whenever he opened the vials of vitriol of his homiletic oratory in denunciation of that wicked city.

He had never been within a hundred miles of Nineveh. He had never known, in personal acquaintance, anyone who lived in Nineveh. He much preferred to continue denouncing from afar. When one really preaches, it means that one has a genuine concern for the people to whom the message is directed.

There has been altogether too much of the spirit of Jonah in the attitude which ministers and lay leaders in the church have taken toward organized labor. It has often been remarked that the Protestant Church has developed as an organization which appeals primarily to those whom we roughly call "the middle class" in society. Some few years ago I had occasion to visit, a number of times, a small Methodist church located in a mining camp. The whole community was completely a "company town"; and the Methodist church in that town was made up almost wholly of men and women who represented management. They were the foremen, the superintendents, and the clerical and office staff predominantly. Of the men who went down in the cages and dug the coal out of the deep underground seams, there were practically none.

I had a letter, not so very long ago, from a man who occupied a highly responsible position in one of the coal companies in the eastern part of the United States. He wrote, complaining bitterly, of the indifference and unresponsiveness of the miners in the camps operated by his company. The company, he told me, had put a good many thousands of dollars into church buildings and had contributed a major portion of the funds that maintained them. They hired the best preachers that were available. And the miners, in the main, did not come near the church.

All too often, the preacher who finds practically all of his intimate associates among those who look at the industrial problem from the standpoint of management, comes to share the general point of view that looks upon labor organizations as inimical to the best interests of orderly society. On the other hand, when occasionally a church organization does attempt to cultivate its labor constituency, it finds itself pushed by the seeming irresistible logic of the situation into the position of an unquestioning protagonist of labor. It is labelled a "labor" church. The preaching which issues from its pulpit comes to sound very much like the public appeals of professional labor organizers. It becomes essentially a propaganda agency for the labor group in the acute, and often bitter, political-economic struggle between labor and management for industrial power.

The difficulty, if we may venture to run the risk of a seeming over-simplification, is that the church ceases to serve as the spokesman of the Gospel and becomes substantially just another voice for one or another of the groups who are engaged in a bitter competitive struggle for industrial and often political power. The remedy, clearly, must be sought in a sincere effort to cultivate simple, elemental understanding. The church and her leaders need a better understanding of the Gospel which it is their primary burden to proclaim.

Much has been done, during the past generation, to clarify in the thinking both of ministers and of thoughtful laymen, the meaning of the Gospel, and its application to the confused and tangled relationships between labor and management. There has grown steadily, both in America and in Europe, as well as among the younger churches in the Orient, a body of conviction that has come to be accepted quite generally throughout the church. In order to discover the direction in which Christian thinking is moving, one only needs to read the reports of such ecumenical assemblies as met at Oxford and Edinburgh, at Madras, and now (most recently) at Amsterdam; and the papal encyclicals of Leo XIII and Pius XI, as well as such documents as the "Social Creed of the Churches" and the report of the Pittsburgh Conference.

There is another element of needed understanding with which I am particularly concerned in this article. The church needs to understand not only the nature and meaning of the Gospel. She needs, further, to understand people. She needs to know sympathetically and appreciatively the human situation in which both the man who labors and the man who

directs the labor of others are involved. This calls for much more than familiarity with statistical tables, the analyses of experts in sociology, of theories concerning economic organization and process. There is only one way ever to get to know people; that is to live with them. One has to go to Nineveh. One has actually to live with people, to share their intimate experiences, and to participate in their common life together, before one can acquire any real understanding.

One of the most valuable lessons that came my way in the early years of my ministry came quite inadvertently. I was a college student preacher, attempting to make my own way upon none too adequate support. When the summer vacation came I thought that I might supplement the meager portion which the little church afforded by working for some of the farmers in my congregation during the summer harvest months. I pitched bundles in the field, fed the separator, and scooped grain at the bin with the rest of the harvest crew. It *did* help not a little to meet the inexorable economic demands of a college education. But the biggest return came in the form of a better understanding of people. I got acquainted with the men and women to whom I was endeavoring to preach in a way that I never could through any number of more or less formal conventional pastoral calls. You have to live with people in order really to know them.

During recent years numerous agencies in the church have been experimenting with various projects for helping young ministers and laymen (who are concerned for a better understanding of the problems of an industrial society) to "go to Nineveh." The Society of Friends, and some of the more or less unofficial "fellowships," have experimented with various types of "work camp" projects in which students combine some kind of constructive labor with lectures, discussions, and periods of shared experiences. The Council on Christian Social Progress of the Northern Baptist Convention has carried out two seminars in labor-management relations in which both college and post-graduate students participated, and plans to continue the experiment.

One of the most significant projects of this character is found in the program of the Committee on Labor-Management Relations of the Detroit Annual Conference of The Methodist Church. This Committee originated as an agency of the Detroit District and was later taken over as a conference agency. It has promoted occasional meetings, usually arranged in connection with a dinner in which representatives of labor, management, and the church sit down and talk over informally various aspects of the problem. The Committee, which is popularly known as "The Bishop's Committee," since the resident Bishop of the Detroit Area serves as its chairman, last summer set up and carried through a three-day institute to which a representative group of ministers from the conference met with selected representatives of management and labor for a more intensive sharing of problems and experiences.

In the summer of 1946, under the sponsorship of a Methodist church in Dearborn and directed by Owen M. Seer, a Seminar in Labor-Management Relations for theological students was organized. This project, after one season under unofficial administration, was taken over by "The Bishop's Committee" and has become an established unit in a carefully thought out program directed toward helping ministers and lay leaders in the church to find the way in which the church can make a constructive contribution toward a thoroughly Christian program of labor-management relations.

The Committee enlisted the approval and co-operation of the leading theological seminaries in America in planning the seminar. The writer was secured as director. Students, selected for their promise of leadership (and properly recommended and accredited by the institutions in which they are enrolled), from six theological seminaries shared in a ten-weeks experience combining work on "the assembly line" in one of the major automobile plants in Detroit, with lectures, informal discussions, and conferences with representative leaders from both management and industry. While the project has been kept definitely an enterprise of the Detroit Annual Conference, half of the students enrolled came from other denominations. Students from the United Lutheran, the Evangelical-Reformed, and the Presbyterian Church in the United States of America shared with Methodist theological students in this stimulating and challenging program.

The seminar opened with a ten-day orientation retreat held at Pine Brook Farm, a camp maintained for the service of Christian young people's groups, located some forty-five miles out from Detroit. During this orientation retreat the group explored the purposes which they sought to serve in enrolling in the seminar, and discussed such questions as the basis of a Christian ethical norm that might serve as a standard for evaluating their experiences and determining the objective and program of the church.

Following the retreat the group moved into Detroit, where they were housed in a dormitory for men operated by Wesley Methodist Church. They lived as a co-operative group, while they worked for the following eight weeks. They sought and obtained employment upon the same basis as any other workman, seeking and securing membership in a labor union and sharing as completely as was practicable, for so brief a period, the experiences of those who were permanently employed in the same industry.

Four evenings each week were devoted to group meetings. The group joined with the members of the seminar directed by H. G. W. Smith, associate secretary of the Baptist Council on Christian Social Progress, in a series of lectures given by Edward L. Cushman, of Wayne University, on the development of American industry. Two evenings each week the group met with selected representatives of management and labor. In these meetings the resource men who were invited in discussed frankly and in some detail such problems as the history and development of the American Federation of Labor and of the Congress of Industry Organization; the industrial relations policies of such major organizations as Ford

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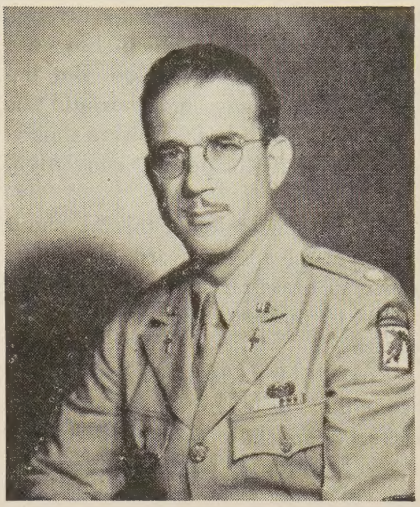
homiletics

Basic Faults in Preaching



By ROBERT L. SCHOCK

If your sermons are lulling the congregation into Sunday morning siestas, the fault most likely lies in monotone delivery of the sermon, according to the public-speaking instructor at the Army and Air Force Chaplain School, Carlisle Barracks, Pa. In his first article of a series on the preaching ministry, Chaplain (Lt. Col.) Schock describes preaching faults that ministers are likely to acquire. Other articles will deal with ways in which to correct them.

THE present-day clergyman is generally an educated man, well trained and prepared for his position as a leader of his people. He also has many tasks during the week that make it difficult for him to find adequate time in his study to prepare for his preaching ministry. Still, every Protestant minister, and most of his congregation, believes that the preaching ministry is the first and most important of his tasks. Thus, he is always striving to hoard his time for adequate preparation of sermons.

I realize, too, that when we find fault with the minister which, to correct, will demand more time in the minister's study, we are asking a great deal of a very busy man.

Someone once said that the sermon is the place where the minister's soul meets God, and I believe it does. Is it not also true, moreover, that the sermon is the meeting place of the souls of the *congregation* with God? Too often it is not. The congregation witnesses the exaltation of its pastor but does not share it, because the pastor is not able to deliver the message to his people so that they can see and feel and understand as well as he can. When the sermon is a "meeting place" only of the preacher and God, it might as well have been delivered in his study.

After hearing many hundreds of ministers in the past few years, I regret to say that the power from our pulpits is not what it should be. Most of the time it is not because the minister did not have his message prepared, or that he did not have anything to say. He simply forgot to deliver it. It was like an undelivered letter in the post office. The message was there: It only needed delivery.

It is a well-proven fact that after ten or fifteen years of preaching, the minister becomes so accustomed to hearing the sound of his own voice that he ceases to be critical of it or listen to it as he preaches, and just lets it drone on and on its weary way. To make it even worse (the people nearly always love their pastor) the good people Sunday after Sunday will encourage the pastor, saying as they leave, "Brother, that was a fine sermon." This, the minister takes as a compliment to his subject matter and delivery, which may not be justified. (Just try asking one of them the next day what you preached about.) This is like taking dope; it lulls the pastor's critical senses to sleep and leads him into a state of self-satisfaction over the years. Some preachers will say, "But my wife, she keeps me on my toes." Do not forget that that poor long-suffering helpmate has been hearing your voice every weekday and Sunday, too, and she in the end becomes accustomed to it and also less critical. (Moral: Don't trust even your own wife in this matter.)

In seminary most of us received good training in public speaking and homiletics. The result was that at that time we were well aware of the fact that there are many ways of preparing and delivering sermons. Then, because we were burning to deliver that message, we tried (for the first year or so) every method of delivery and preparation we knew or could find. Remember how we wracked our brains for new ways of doing things? Then we found two or three ways that were successful and we specialized in them—and rightly so. But soon those two or three approaches were all that we were using and finally we used only one. Thus, even though we changed the subject and text, unknown to us our sermons all began to sound alike. May I recall to your memories what you once knew, "that there are literally hundreds of approaches and methods of preparation and delivery." There is no good reason why all our sermons should have a monotonous sameness because of identical construction and delivery.

The field of preparation is not my specialty, but the field of delivery is, and from now on I will confine myself to it. I will even go so far as to say that even if you do use the same construction for every sermon, there are so many different methods of delivery that there still is no good reason for there being a sameness about your sermons. But it is my observation that after ten years of preaching the average minister has forgotten his voice (unless he gets a cold) and leaves everything to subject matter.

The way you write or think is important, but the way you say it is of even greater importance. Too many of us have forgotten the last statement. We seem to think that the Word of God will change men, no matter how we say it. This is partly true, just enough true to mislead us. Many

souls *are* being saved today through very poor speaking, which shows the power of the Word of God. But imagine how many more would be saved if the Word of God were spoken every time with power, conviction, and thought.

I have done a lot of talking about faults in the spoken word. Let us get down to brass tacks: What are these faults of omission that we have forgotten?

First—to hit where it hurts most—we either have forgotten or never have learned how to read the Scriptures. Second, we have forgotten that our voices are wonderful instruments, as James Weldon Johnson puts it: "Like trombones in their flexibility." They will go up, they will go down, they will shout, they will whisper. They will go fast and they will go slow. They will pause and they will stop. But more than that, they will portray in their quality every emotion known to man. They will beat with anger, rage in defiance, soothe with comfort, throb with love and tenderness, beseech, cajole, laugh, cry, and tear the heart apart in anguish. For what more can man ask? Still, Sunday after Sunday hundreds of sermons are delivered in a flat monotone. Why?

The outstanding fault of all ministers is their overuse of one tone and their failure to use change of pitch in their sermons. I find that the average pitch range of my students is not over four notes on the piano. A good speaker should use easily (and most of us can) a full octave. The old-time orator used two octaves, the actor three. An octave (eight notes) is within easy range of all of us.

The next most noticeable fault is pausing for no reason at all. There are only two reasons for pausing during the delivery of a sermon: first, to take a breath; second, for emphasis. Too many ministers will pause anywhere, anytime, for no reason whatsoever—sometimes after nearly every word. It is particularly bad in reading scripture when the minister pauses on every comma and at the end of every line. Here is a good place to emphasize this: A comma on the written page is a mental pause for the eye to notice and to tie the sentence together, but it seldom indicates a pause in the spoken sentence.

A third bad habit related to unnecessary pausing is that of speaking in phrases of nearly the same length. That is, pausing at an interval of almost the same number of words each time. This is very soothing to the tired mind of the listener, especially when augmented by a musical pattern in a slight pitch change so that each phrase has the same accent and pitch changes. This is guaranteed to put your congregation to sleep. Now if you add to this, as many ministers do, a poetic rhythm, your congregation will be well rested when the organ wakes them for the closing hymn. Sometimes repetitious pausing is caused by sentences being the same length. Always vary the length of sentences. Other times it is caused by the fact that the minister runs out of breath. Poor breathing, a fourth bad habit, ruins many a sermon and causes many errors in speaking. But most of the time repeated pausing is the result of thoughtlessness.

A fifth bad habit is failure to use individual word inflection. Many words have various meanings, given to them by inflections of the voice. All words come to life when properly inflected, and acquire new meaning. A basic example would be as follows: Suppose someone should ask me a question. If I answer "Oh, yes," with a downward inflection on the second word, it has an affirmative meaning. But if I put an upward or rising inflection on "yes," it becomes sarcasm, a negative answer. All words do not change so drastically when inflected individually, but their meaning is tremendously heightened. Any preacher who masters individual word inflection is going to be a much better speaker than he was before.

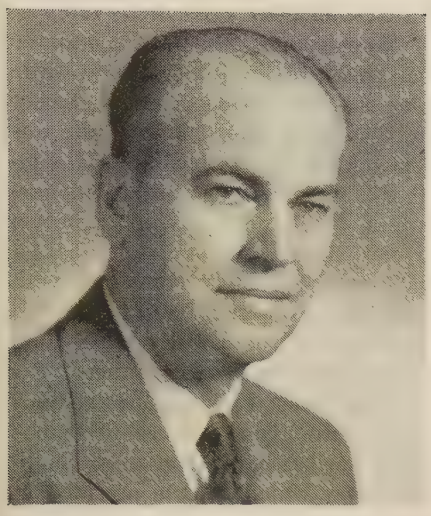
A sixth bad habit or omission is the failure of the minister to realize that there is such a thing as change of pace, or speed, or tempo. This tool is one of the easiest to use and one of the most valuable in the preacher's tool kit, but to my surprise it is one of the least used. The average minister just drones away with each word coming at the same interval, the monotonous timing of the words hypnotizing the audience into sleep. For the minister who cannot change his pitch or use inflection because he is tone deaf, this tool of "changing the pace" may be a useful substitute. The payoff is variation in rate. The unpardonable sin is monotony.

A seventh omission is the failure to use change of voice quality or, as I call it, "tone color" to portray or interpret the emotions of your thought. Strangely enough, though, the fundamental emotions of love, anger, fear, and sorrow, are within the expressible range of nearly everyone, though they may not be summoned on command. Even so, we must strive to attain the proper tone quality for the emotion involved. Of course, the only way is to respond to that emotion and, presto, it will be in your voice.

These are not all the faults that ministers fall heir too, but they are the major ones. The last major fault that I will mention is that of the dropping voice. That is, dropping the voice at the end of the sentence, often losing the very words that would have given the congregation a clue as to what it is all about. It is bad enough when the final words of sentences are lost, but many preachers also drop their voices at the end of clauses and phrases. Thus, with several words in every sentence missing, the congregation is in a hopeless state of noncomprehension, and has no alternative but to go to sleep.

Because we speak in a monotone, because we break our sentences up into small pieces, because we do not hang our clauses and phrases together, because we give them nothing but the dictionary meaning of the word to go by, they are compelled to listen to every word, analyze it, remember its present place and, in the rest of the sentence to come, determine the emotion it is to portray, and finally, after they have received the last word in the sentence, interpret the sentence into what they think we mean. In other words they must not only listen but interpret as well.

However, it would take no great effort on our part so to deliver our messages that they receive every sentence in its entirety, and also its interpretation. Then all they have to do is listen, enjoy, and remember, and believe me, they will! They will also come back for more.



A Bishop's Humor in the Pulpit

By
THOMAS H. MARSH

Ministers puzzled over the proper use of wit in sermons may gain some insight into the problem from this sketch of Bishop Quayle as a humorist, by the professor of Speech, Perkins School of Theology. The author's research on the life of Quayle is being sponsored by the Carnegie Foundation for Research.

BISHOP William A. Quayle saw the humorous side of every situation. He seemed to have an inherited sense of humor that urged him on to present the funny side of even a serious situation. Who but Quayle the humorist would lead an audience into laughter at a funeral? His insistent use of humor shocked some listeners, pleased not a few, was envied by many, and criticized by others.

Every minister has to face the question of the use of humor in his pulpit. A few ministers appear so burdened with the world that they never attempt a smile or pleasant remark in the pulpit, while another small group seem to think that their main job is to be funny men. Turning from these two extremes, a brief discussion of how one minister successfully used humor may throw some light on the legitimate possibilities and the likely dangers of humor in the pulpit.

While Quayle was pastor of the fashionable St. James Church, in Chicago, a *Record Herald* reporter wrote of him: "Dr. Quayle is affable, courteous, abounding in wit, an intense lover of the beautiful, in sympathy with nature and the common man . . . with an almost perilous appreciation of the humorous side of things."

At the time of Bishop Quayle's death an editorial writer of the *New York Times* wrote in regard to Quayle as a lecturer: "From lifelong study —it is said he read a book a day while yet in college—he had an unlimited repertoire for addresses, and humorous punctuations were frequently resorted to."

Quayle did not "resort" to humor in the sense of its being a last choice, as for example one uses force as a last "resort." He used humor habitually, knowing why he used it, and realizing the dangers in its use. In his book *Modern Poets and Christian Teaching*, he vindicates the religious use of humor and thus explains in part why he uses humor in the pulpit: "To those who think the grim look better than a smile, and the tear more a fruit of paradise than ringing, jubilant laughter, who think a smile desecrates the house of God, and that to be somber is to be perilously near to piety, the religiousness of humor will make no appeal. . . . God invented humor. He may be trusted. . . . God made man the one animal with humor; and this gift has distinct religious uses. What people laugh at, they will remember. And anyone may certify to himself how all but incomparable, as an instrument of reform, humor is. You can laugh and weep many things out of existence, which the most scathing argument could not touch."

Angelo C. Scott shows insight into Quayle's use of humor when he remarked about his friend: "He was incredibly witty, and there are those who contend that he yielded too far to that allure and would have been a greater figure without it. But it was a saving grace to him. How necessary it was both to him and to his audience to relieve the tenseness of feeling which he was so potent to evoke."

A few examples of Quayle's humor will help give the flavor of the wit he used. There were times when he wrote merely for the joy of expression, and when he was in this mood anything could happen. One spring day he wrote an essay on "The Fun of Making a Garden," and in this discussion he attacks some hindrances to gardening. A timid or lazy man, he says, may miss the fun of making a garden each year simply because he does not know what to do about his neighbor's chickens.

"Chickens, forsooth! Shall a few chickens defeat a man of assured industry? Put it this way, Shall the man who pays the rent on his house abdicate headship thereof to a few chickens? Is he chicken hearted? Then are there two chickens, he and the other one. . . . 'Chickens, my neighbor's chickens—what shall I do with them?' There he standeth on one leg like a reflective chicken, instead of scratching with both feet like an unsuperannuated chicken. To me who am a minister, the question seems frivolous. What do with the neighbor's chickens? Why, eat them. What but a dull brain would find a neighbor's chicken an impediment to gardening? Chickens facilitate gardening. They strengthen the gar-

dener, and so help the gardenee! What is in the garden may safely be included as a part of the garden and as much planted as the lettuce or onions! And what is planted is the evident property of the gardener.

"And if this logic seem to you specious, you not being adept in the logic of gardening, look at your neighbor's chickens in your garden in another light. They are intruders. Now, whatever intrudes on a garden is a weed, and a weed, as even a not lazy gardener knows, is to be hoed up. The chicken of your neighbor is a weed, therefore by this irresistible logic, is to be hoed up. When a chicken is hoed up he will return no more. That will end the chicken.

"Hence he or she, according to the crow or cackle, is not to be set down as an impediment but simply as a weedy incident to be overcome with the hoe."

This bubbling spirit of wit that rambled off into a highly imaginative form in essays was obvious in most of Quayle's sermons, but was present in a more reserved form.

In "The Great Propriety," Quayle explains that as he was riding a streetcar to catch a train, a man drove his team across the streetcar tracks and let the wagon stand on the tracks while his horses drank from a public fountain. The horses drank so long and caused the traffic to get in such a mess that Quayle missed his train. Instead of fretting, Quayle saw the ridiculousness of the situation and explained to his congregation:

"Ah, well, men and women, now listen. When you get so life doesn't tickle you—tickle your rib—you should die, you should! Do it soon. Let the coroner have his time."

In the sermon "When God Laughs at Us," Quayle says that men laugh at many things that are not funny to God. And as an example he tells of an uneducated man he heard praying who used words the meaning of which he did not understand. "And this man one time in my hearing talked to God with great fervor: 'O God, ignore us! O God ignore us, all of us. We pray Thee not to forget to ignore everyone of us.' And you know, to me it was humorous. God never smiled. He knew what the man meant."

In a sermon preached to his wealthy parishioners in Chicago, Quayle used humor as a thrust against showiness in dress. He explains that "One time I was at a place and there was a man there that had white gloves on, and he had the funniest hands, it seemed to me, I have seen, and if he had just taken those hands off and hung them up, they would have made a beautiful display and sold by the pound and made money. You know brothers, a man's hands were not made to incarcerate in white gloves. Whoever thought a white glove out for a man, I can't figure out why he did it. He doesn't need them at all. He can't keep them from getting dirty, and by the time a man has worked one glove on four whole fingers and one whole thumb, and then done the same thing with the other hand, why, those gloves are laughable. Women are born to wear gloves and the men to earn them for the women; and the men ought always to hold to what they are to do. And this man was at a party, and I was going there, neighbor to him, and I had no white gloves on. There was a reason—I had none to put on. And the result was I had no difficulty getting them on or off. There I was, hands both on and no gloves, and I amused at his hands and his gloves on his hands. And his wife made him do it, I could tell by looking at him. I can always tell. He had a sort of a grim, humiliated, exasperated look that privately was amusing. And he laid his big white hands down on his knees as much as to say, 'How did I ever come to this?' Now, you know, that man's hands, when I saw them lying there, pleased me. I looked at them, and then I said, 'What made you do it? What made you do it?' 'Oh,' he said, 'she made me do it.' That is all he said. Well, you know that man didn't enjoy the glove act. I didn't blame him. He wasn't built for them. He had hands. Honestly, I think he could pull locomotives off the track with them. Hands built for business; and when he would have them strong and serviceable and heavy at his task they would have been majestical. But they were not made to have at parties. Honestly I was tickled."

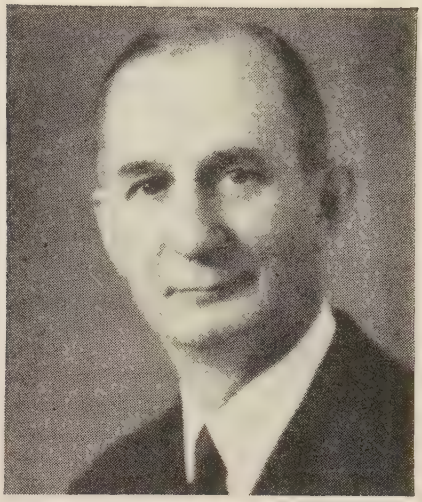
Bishop Joseph F. Berry describes the effect of Quayle's humor when the bishops met to give their reports:

"The bishops had fallen into the bad habit of writing letters while business was being transacted, but not one ever wrote letters while our friend Quayle was speaking. His addresses were always packed with surprises, his humor was spontaneous, irrepressible. Time and time again I have seen the body convulsed with laughter. No one could succeed in being thoroughly dignified while Quayle was having his innings."

Joseph Fort Newton saw the purpose behind Quayle's use of humor and describes how a conference audience over which Quayle presided as bishop was moved by his preaching: "As I entered the church I heard first ripples and then roars of laughter, for no great preacher of our time makes so liberal a use of wit and humor in his work; bright wit in which there is no sting; sweet humor without any acid. The bishop was receiving a group of young men into the ministry, to an accompaniment of a running commentary on the requirements and duties of a minister as laid down in the *Discipline*. Nothing was omitted, not even the expectoratious subject of tobacco; and neither before nor since have I heard so much common sense taught in the guise of nonsense. We laughed until we cried as he described the foibles of the minister, and the difficulties and trivialities of his work; then we cried in earnest as he spoke of the meaning of the ministry, its dignity, its pathos, and its sacred service amid the lights and shadows of life."

Not long before Bishop Quayle's final illness he preached the funeral sermon of his dear friend Bishop Naphtali Luccock. The editor of the St. Louis *Globe Democrat* described the occasion by saying that the audience did not know whether to laugh or cry during the funeral sermon, so they did both and thought of neither as being inappropriate. Bishop Quayle described how he thought the occasion would be when he met his good friend in heaven. True to form, Bishop Quayle described their meeting with a characteristic note of humor. Bishop Luccock was described as rushing up and greeting him with, "Well, Quayle, how did you get in here? I'm surprised!"

Methodism's Altar Call



By PAUL B. KERN

The Week of Dedication, discontinued during the last quadrennium, has been renewed as a part of the Advance for Christ and His Church. Bishop Kern, of the Nashville Area, points out that this is a means of sharing with the naked and the hungry in a way that goes beyond the regular Methodist World Service Program. Dates of the Week of Dedication in 1949: March 13-20.

THE General Conference acted in wisdom when it called The Methodist Church back to an experience of consecration which had proved effective in other days in deepening its religious life. When the Crusade for Christ was inaugurated in 1944 it was deemed wise to omit from our program for the quadrennium the Week of Dedication. But the church now returns to this spiritual adventure with a heightened sense of need.

The Week of Dedication is an annual occasion in the life of the church. In 1949 it will come March 13-20. These dates should be on the calendar and in the heart of every devoted pastor in our church. All Methodism during those days will seek together for a richer and deeper experience of God. We earnestly hope and pray that the window of heaven will be opened and that a blessing shall be poured upon this church such as it has not known in modern times.

There can be no dispute over the proposition that spiritual power is our greatest need. We have resources of a material nature adequate to our task; and we are smart enough to get our job done. The challenge before the church of today is staggering. What do we need? A new earnestness and unselfishness of spirit, a new sensitiveness to God's suffering world, a willingness to share the mind of Christ. And how are we going to get this? It can come only from above in response to our earnest supplication. We cannot keep driving on unless we can lay hold upon fresh sources of power.

When this week comes in the spring we hope to have our pulpits ring with deeply spiritual messages calling our people back to their personal relationship to Christ and to a new dedication of themselves to the task of making the world Christian. We shall meet together in fellowship circles to share our religious experiences and pray one for another. There may be something of the old Methodist class meeting spirit as Christians strengthen one another and comfort one another in the faith. Many of those who have come into our church without much Christian experience need this sharing with more mature believers.

Laymen will be in the center of this movement. The Board of Lay Activities will promote the program in every church. Lay men and women will speak in our pulpits and will help to make possible again what we had in the last Week of Dedication, namely a service in every Methodist church on every charge on the closing day of the period. March 20 should be such a day as we have never seen before in this church.

Desperate cries come to us from over all the world. (See the Editorial, Nov., 1948, p. 1.) Hungry, broken, defeated people everywhere stretch hands to us pleading for help. Hospitals must be built, school buildings restored, churches erected in teeming centers, the naked clothed, the hungry fed. Our regular budgets can touch none of these critical situations. They can merely carry on in this inflated day the work to which we are committed. On the last Sunday of the Week of Dedication every Methodist will make a freewill offering to these objects of a missionary nature. Not a cent goes to us. It is all for others. Nobody will be high pressured into giving. Let us give as our hearts dictate and as our renewed devotion to Christ leads us to share with the needy of this desperate day.

You will hear a lot about the Week of Dedication. Let each pastor begin now to plan to make this the highest week in all the year. Plans will be sent you—but your own plan, growing out of your study of your situation, may be better than any suggested. It may be harder to deepen the spiritual life of your people than to put over some program or some movement, but unless we have a new hold upon faith and experience all our planning and driving will be wasted and futile.

Truth Is for Living

A Sermon by JOHN W. BURTON

In these times of moral and material disorder we need not a new creed or a new theory of religion, but a new willingness to apply the teachings of Jesus to all of human life. This is the message of the former President General of the Methodist Church of Australia to readers of THE PASTOR.

If any man will to do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself."—John 7:17

IT IS curious how the centuries have tempered for us the words of Jesus. We have become so familiar with them that they have lost their challenge, and they give us no shock. Jesus was really a most upsetting young man, and was branded by the sedate and orthodox of his day as a dangerous revolutionary. He dared to preach his heresies in the very temple courts. He was a layman, moreover, and had no ecclesiastical standing, hence the religious pundits looked askance at him. It annoyed them, too, that he was so popular with the common people who appreciated his honest and simple speech. What right had this ruddy youth, with beard not yet full grown, to set up as an authority on religion?

The head and front of his offending in this particular incident was that he claimed to have direct and personal communication with God. This cut across the whole priestly tradition, and seemed nothing short of blasphemy. *How knoweth this man letters, having never learned?* they sneered. What angered them most was his cavalier treatment of Moses. He challenged authoritarianism. *Ye have heard that it was said by them of old time. . . : But I say unto you, ...*

What Was This Teaching?

It was not theological or philosophic: It was ethical and practical. It is to be found in the Sermon on the Mount, in the inimitable parables, and in the quiet and intimate recorded talks with his disciples. He taught that repentance was followed by the immediate forgiveness of God; and this teaching short-circuited the whole priestly system of offerings and sacrifices. All his concern seemed to be with the quality of human life and the filial relationship of man to God. These were all simple truths that any man might test for himself, for they could be applied to human action and experience. He claimed that he himself had received this teaching from God his Father. It had been won in lonely hours in the desert when temptation had wrestled with his spirit; it had come in long nights in prayer on the quiet hillsides with only the stars for company; it had been proved in his relationship with men and women in the market place and in the gentle countryside. In the silences of his spirit God had spoken, and in the hours of communion, revelation had come to him that was beyond all doubt. He was "very sure of God."

If any man will to do his will, he shall know. . . . Jesus was sure that God's word had come to him, but he claimed that this way was open to every man. Moral and spiritual truth could be perceived by every sincere soul; for all could have this same direct access to God.

The facts of history, the conclusions of science, and the techniques of crafts are gained by much study and labor; but the truths for living are spiritual and must be spiritually discerned. Prayer will not set a broken bone, nor solve a problem in algebra —though it may help in healing and in discovery by creating a healthy spirit. But prayer can mend a broken life, and it can resolve a problem of conduct. We can have all the truth we need for our moral and spiritual life —if we are willing to use it.

Jesus always emphasized honesty as a condition of all good life. The pure in heart see God—only they can. Willingness to *do* is a condition of moral revelation. Do we want truth to use in living? is a searching question. So often we seem to be content with speculative truth. We ask questions out of curiosity and frame theories that have no practical bearing on our lives. Men have written a library of books propounding various and irreconcilable theories, for instance, of the atonement; but sometimes they are used as an escape mechanism to avoid the ethical implications of the Cross of Christ. The Cross stands for the self-giving of the human spirit, and without this willingness to make personal sacrifice for the sake of others, it becomes of no effect. We have streamlined the Cross both in theology and in worship so that it is no longer the cruel timber on which a beautiful young body was broken, but a smooth gilt thing that has become an esthetic ex-

perience. Jesus taught us that we could never know goodness until we are determined to be good. *If any man* will, . . . *he shall know*. . . .

Moral and Spiritual Certitude

He shall know. . . . A man can have certitude in the things of spirit, as all the great artists and poets have maintained. We hold opinions in politics—and frequently change them; but we *know* we love our children. We accept tentatively the latest theory of physical science; but when we gaze quietly upon beauty in nature we have that "sense sublime of something far more deeply interfused," and our heart with pleasure fills and dances with the daffodils. We are always in danger of confusing moral and spiritual knowledge with intellectual beliefs. When we try to understand the origin of life, to determine the date of Christ's birth, to trace precisely the growth and development of the Scriptures, or to predict when and how the world will end, we have wide margins of uncertainty; but concerning our duty to others and regarding matters of personal conduct, we have practical certitude. That is the point of the parable of the Good Samaritan. The young lawyer could answer right, for he had his scripture down pat; but he was not prepared to *do*, not prepared to be a neighbor to his fellowman. Jesus taught that knowledge is sterile until we are willing to do. *This* do, *and thou shalt live*. There is no other way.

A simple unselfish act may do more to clarify thought and to bring moral and spiritual revelation than years of reading and study. When I was a young minister I was deeply influenced by a simple little book by one of your countrymen entitled *In His Steps*,[1] or *What Would Jesus Do?* Shortly after reading it, there came to my door a drunken compositor whom I had helped before with a casual gift. It was a wet day, and he had been out all night in the rain and was a pitiable object. My immediate reaction was to give him a couple of shillings and upbraid him for his lack of self-control; but as I looked at him the words came to my conscience, "What would Jesus do?" I took him in to my sister who was keeping house for me, and to make the story brief, we gave him a hot bath, a dry suit of clothes, and some food.

I am not concerned at the moment as to what happened to this poor fellow, but I know that something wonderful happened to me. I had a clearer sense of duty and a moral revelation that gave me joy and happiness for weeks to come, and I only wish that I had maintained through life that high level of discipleship. I experienced a new moral and spiritual certitude as the result of that simple action.

A Progressive Revelation

The principle that Christ enunciated was simply this: "Do as much of God's will as you know and fuller knowledge will come." We can make a start with the things of which we are absolutely sure. We know, beyond all shadow of doubt, that we should be honest and truthful in all our dealings with our fellows. That is a large area for action. Let us will to do this in all the varying circumstances of our life, and we shall find a task that will call into play much moral strength. We know, without any reservation, that we should be kind and considerate, generous in judgment and patient in understanding. Here is a vast field for the exercise of our Christian qualities. Let us do this, resolutely and prayerfully, and we shall find joy and illumination in achievement. We know, of a certainty, that Jesus is the highest we have seen, and though we may have some intellectual doubts about him on the theological side, let us follow him humbly and sincerely, and we shall find peace and joy that can come in no other way. We have his sure promise, tested and verified through the long ages by sincere disciples: *he that followeth me shall not walk in darkness, but shall have the light of life.*

May I remind you of the oft-quoted words of one of the world's profoundest thinkers and greatest Christians, Albert Schweitzer: "Christ comes to us as the Unknown, without a name, just as of old by the lakeside he came to those men who knew him not. He speaks to us in the same words 'Follow thou me!' and sets us to those tasks which he has to fulfil for our time. He commands. And to those who obey him, whether they be wise or simple, he will reveal himself in the toils, the conflicts, the sufferings which they shall pass through in his fellowship. And as an ineffable mystery they shall learn in their own experience who he is."

Difficult Days

We are living in difficult days—more complex and challenging than ever humanity has known. It is a time of moral confusion and of spiritual conflict. The disorder of our age is that of materialism which has infected almost every human relationship and brought about a situation of despair and frustration. Men's hearts are failing them for fear; and there is no hope to be found in power politics, in atomic bombs, or in merely social adjustments. Materialism with its insidious poison must be met with the spiritual sanity of Jesus. We are seeing with startling clarity that he and his way of life are the only hope for humanity. There must be a change of heart, of will, and of purpose. What the world needs, what we as individuals need, is the simple application of the teaching of Jesus to every human situation.

It is not a new creed or a fresh theory of the church that we want, but a new way of life. And this must commence with ourselves. We are always willing, and sometimes enthusiastically so, to urge the need for the other man to change, but our primary and immediate concern is the change in ourselves. We have to ask ourselves the searching question: Am I willing to do whatever I know to be God's will? Until we are prepared to do this no further light can come to us, nor can we hope to give light to a world that is wandering blindly in the darkness of our times.

Let us repeat the words, quietly and in faith, *If any man will to do his will, he shall know*. . . . And with that knowledge honestly put into practice, there shall come an illumination of spirit and the joy of achievement.

[1] *In His Steps*, by Charles M. Sheldon. Grossett and Dunlap (Reprint), $.75.—Ed.

Heaven's Sacred Flame

A Sermon by ALBERT S. HURLEY

"Our peril is not so much the perverted moral anger of the demagogue and of the mob as it is complacency," contends the pastor of First Methodist Church, Houma, La., in this baccalaureate sermon preached at Tulane University. Vital Christianity offers a quickening of the spirit and a passionate goal for living, which are lacking in this age of material standards.

I indeed baptize you with water . . .; but he that cometh after me is mightier than I. . . . He shall baptize you . . . with fire. So spoke John the Baptist, as recorded in the Gospel according to Matthew.

In the Bible, few if any metaphors enjoy a wider usage than fire. Things in both heaven and earth are likened to fire. Fire manifests God's presence; fire instances divine guidance; fire bespeaks the glory of God; God's righteous judgments, by which the deeds of men are tested, are wrought by fire; the fire that cauterizes symbolizes God's act of cleansing and pardoning; fire is a mark of divine wrath against human wickedness. Moreover, in the Bible fire describes man's nature and activity as well as God's. Hosea calls the lust of the flesh a fire. The Epistle of James terms an unbridled tongue a fire. The psalmist remembers his trials and adversities as a *walking through fire.*

To my mind, however, the most telling metaphorical use of fire in the Bible is its identification with passion, aroused emotion, intense dedication, ardent love. *My heart is hot within me,* declared the psalmist. As Bayard Taylor likened romantic love to a flame, so the psalmist wrote of his passionate love for God.

The impact of divine truth upon man's mind and conscience, furthermore, was the impact of fire. Jeremiah, wanting to be casual about the issues of his day, could not keep silent. *His words were in mine heart as a burning fire shut up in my bones,* confessed the prophet. And to walk with God was to be set aflame. *Did not our hearts burn within us,* exclaimed the two disciples after Jesus had fallen into step with them on the Emmaus road. It was this meaning of fire that John the Baptist had in mind when, announcing the immanence of Christ to the multitudes, he predicted, *He shall baptize you . . . with fire.*

Whatever else a man may have in his make-up, if he is lacking in fire, he is incomplete. He may have culture and refinement, poise and balance of judgment, the social graces of a gentleman, the erudition of a scholar. He may be "sweetness and light" personified. Without a living spark, however, he is less than a whole man. *One thing thou lackest,* said Jesus to the rich young ruler who had sought him out. What was this one thing missing? The youth had family background, high social station, the best education the times afforded. But he was without the vitality of fire. When Jesus enumerated the commandments, the young ruler replied that he had observed them all; and he had. But he had no master passion in his life. To change the figure of speech, this youth would never have crawled out onto the end of a limb. Oliver Wendell Holmes, who could have exempted himself from fighting in the Civil War, wrote this explanation of his voluntary enlistment in the army: "Life is action and passion; therefore it is required of a man that he should share in the passion and action of his time at peril of being judged not to have lived." Mr. Justice Holmes, famed for his dissenting opinions, thus pronounces sentence upon the rich young ruler—he is judged not to have lived.

If without fire an individual is feeble and only half a man, it follows that a merely dispassionate knowledge offers less than an adequate preparation for effective living. Count Herman Keyserling once remarked that "belief in facts" was a major superstition in America. It is a superstition that has led us to confuse wisdom with the accumulation of many particulars of knowledge. It is a superstition that has beguiled us into making a fetish of "the scientific approach," and behind "the scientific approach" many a modern has fled to claim moral neutrality. It may not be the function of schools and colleges to turn out crusaders and reformers. But is it not their place to produce champions of truth, defenders of right, servants of the common good? Erasmus, greatest scholar of the Reformation period, retired to the sidelines and played a small role in the upheaval of his age, while Luther, with all his limitations, changed the course of history.

In one of his essays, William James describes the educated man as the man who knows a good thing when he sees it. We go further: the educated man must stand for the good thing which he sees. And the schools which enable him to discern the good thing must also prompt him and empower him to stand for it. About the most insufferable egotism I know is that sophistication which allows the intellectual to suppose that he is somehow spectator and not participant. Wilhelm von Bode once estimated that Rembrandt in his lifetime painted seven hundred canvasses, "of which ten thousand are now in America." We are a people prone to accept forgeries. Few forgeries have been so costly as the illusory detachment of the educated man. The wartime slogan, "We are all in it now," applies so long as our age is in crisis. And the crisis of our age, at least on its deepest levels, has not begun to be resolved.

Whether we are men and women of celestial fire or not, be sure that if we are not kindled by heaven's sacred flame, we will be scorched by hell's withering fire. A man in whom the divine fire has been snuffed by secular materialism is potentially an inflammable fagot for a bonfire. Emotionally starved individuals will create the demagogue if one is not forthcoming. Why is it that, ushered in as at the age of enlightenment, this has become the century of frenzied

mass movements and hysteria? Is it not because the individual has been dwarfed in his economic environment, made by his cultural environment to feel that his existence is meaningless? Thus, robbed of security and dignity, the individual has found his self-esteem and self-importance by his membership in the pack. And the pack, organized around a messianic half-god, represented to him a holy crusade.

If this is true of yesterday, will it be less true of tomorrow? Certainly the passionate nature of man will not be held in abeyance. The Apostle Paul held that all unredeemed men are the children of wrath. Their wills are in conflict; and it is a very real possibility that wrathful men shall mutually destroy one another. This is simply to state that unless they are divinely touched by fire men will be devilishly aflame. If they are not quickened from above, then by default they will be set ablaze from below. We who come out of the schools and colleges are privileged. If all we propose is to become individually prosperous, successful, and secure, the state of the world for which we disclaim responsibility will make mockery of all private careers.

He shall baptize you . . . with fire. In any Christian sense baptism with fire has both a negative and a positive aspect. Its negative aspect is a capacity for righteous indignation. When he was eighteen years old, Abraham Lincoln went to New Orleans. There (seeing a slave girl offered for sale on an auction block to the highest bidder) he was "burned up." Lincoln later said that he then resolved that if he ever got a chance to hit the institution of slavery, he would hit it hard. Moral anger is an expression of human passion. It is a necessary but dangerous virtue.

Righteous indignation may be, as Samuel Johnson said of patriotism, "the last refuge of the scoundrel." Both Nazi and Communist have waxed hot with moral anger. But so also did the prophets of the Old Testament. So did Jesus. Our peril is not so much the perverted moral anger of the demagogue and of the mob as it is complacency. About a century ago, speaking on a controversial issue of the time, an American preacher made a quixotic interpretation of Paul's injunction to the Ephesians, *Let not the sun go down upon your wrath.* Of course the Apostle was commending the peaceable spirit that harbors no resentment beyond sunset. However, this preacher's inspired misinterpretation was: *Let not the sun go down upon your wrath;* keep it up; do not cool off; add fuel to the flame.

In this respect our whole nation has pretty much gone the way of the Puritan tradition. The thermometer of moral conviction has dropped steadily from summer's heat to winter's cold. The children of the Puritans lost their fathers' rigorous conscience. Faith was no longer a burning fire; transgression no longer a reason to be incensed. Like the New Testament Church of the Laodiceans, the sons of the Puritans became lukewarm. The philosopher, George Santayana, in his one novel, *The Last Puritan,* spewed out of his mouth the modern descendants of the Puritans as John of Patmos spewed out the lukewarm, insipid Laodiceans. John Marquand has established himself in the front rank of contemporary novelists by his studies of the Puritan tradition in decay. One of his earlier novels, *Wickford Point,* takes its title from the name of the family estate of the Brills. From the members of this family all elemental force has departed. Moral dry rot has set in.

Outwardly splendid, as of old:
Inwardly sparkless, void and cold;
Her force and fire all spent and gone;
Like the dead moon she still shines on.

Cool cynicism is a poor substitute for fervent belief. The story is not that of men grown wiser, and therefore noncommittal; it is the story of a fire burned out and ashes that remain.

Baptism with fire, however, has a deeper meaning than righteous indignation. We are reminded that negatives are not enough. It remains for us, the living, to be dedicated to the cause for which tens of thousands have died, to take up "the unfinished task," as Lincoln said at Gettysburg, that government for, by, and of the people might not perish from the earth. Baptism with fire includes a passion for as well as a passion against. One would suppose, from the hysterical alarm, that communism is the root of all evil, and that Soviet Russia is the dragon to be slain. Our hysteria is a confession of moral poverty. Much of the fervor against communism is an escape from a dedication to democracy.

I am reminded of a story told by Professor Perry of Princeton. In his boyhood home, he said, there was a dog that loved to chase cats. But if the cat stopped and refused to run, the dog suddenly remembered that it had an errand elsewhere; it would stop and search for fleas. Cats were made to be chased, not to be caught. It did not know what to do with a cat if caught. So with democracy! The nearer we get to it the less certain we are that we want it. We appear not to know what to do with it if we had it. Are the objectives of democracy only to be chased and not caught?

Let us have baptism, then, with dedication as well as with indignation. Youthful Isaiah had a vision of God in Solomon's Temple. A coal of fire touched his lips, burning away the dross from his life. But the vision was not ended, nor a life of monumental service begun, until he had heard a summons, *Whom shall I send; and who will go for us,* and he had answered, *Here am I; send me.*

He shall baptize you with fire. This is a plea for that life which has a major passion with its source, its direction, and its renewal in Christ. Jeremiah, surveying his beloved Jerusalem wrecked and devastated by Babylonian fury, and noting the indifference of many of his fellow countrymen, cried out in anguish, *Is it nothing to you, all ye that pass by?* Today there is a devastation in man's spirit and in his civilization more drastic than the material wreckage left in the path of war. *Is it nothing to you, all ye that pass by?*

If the Dark Ages are not to play a return engagement, man's spirit must have the light of fire. If another glacial age is not to blanket human affairs in icy coldness, man's spirit must have the heat of fire. Vital Christianity offers both light and heat. Christ is the Divine Prometheus, bringing to earth heaven's sacred flame.

pastoral work

Luther as Counselor:

By RUSSELL L. DICKS, *Editor*

Is there a place for *instruction* in ministering to the sick or in counseling troubled persons? One member of the Illinois Synod, United Lutheran Church (now residing in Shippensburg, Pa.), is moved to ask this question after examining "The Fourteen of Consolation," a short book of pastoral counsel by Martin Luther.[1] The question is important in present-day counseling.

WITH the publication, in 1936, of *The Art of Ministering to the Sick*, by Cabot and Dicks, a new appreciation and impetus was given to one of the oldest functions of religion. Here was an outstanding physician—an original, creative thinker in the field of medicine—not only recognizing that there is a help which religion can render the patient beyond the function of the physician, but also blazing the way for the co-operation of physician and pastor in bringing these resources to the aid of persons who are ill. Here, too, was a factual presentation of concrete results of this collaboration.

The publication of this volume was significantly timed. It coincided with the new interest in psychiatry which was just coming to popular attention. It was parallel to and had its roots in the work being done by Anton Boisen at Elgin (Illinois) State Hospital for the mentally ill, a work which had been given considerable publicity through Dr. Boisen's writings and lectures and through the organization of the Council for Clinical Training of ministers. It was coincident with the discovery that there was much that the social gospel was overlooking in the lives of individuals. It was contemporary with the feeling that the training of ministers had not kept pace with the training of other professions, particularly at the point of availing itself of disciplines and techniques fruitfully employed by social workers, guidance experts, psychiatrists, and physicians.

The new movement initiated by these considerations has come to occupy a large place in the life and work of the church. It may be, in the long run, the most significant contribution of our time to Christian work. It certainly has a place of major interest in every gathering of ministers and church workers, even though still lagging behind in its adoption into the curriculum of seminaries. It has brought forth a rich and important body of literature. The wide sale of Liebman's *Peace of Mind*, one of the latest books but by no means the best, proves the popular interest and the felt need to which this literature speaks.

At the moment, personal counseling promises to add a number of permanent techniques to Christian work. These may be summarized briefly as four: The first is "listening," which creates an atmosphere of understanding and sympathy without attempting to assume either the function of censure or the task of living the individual's life for him. A similar emphasis, with significant differences, has now been given wide currency through Carl Roger's writings on non-directive counseling and through the work of the counseling center at the University of Chicago, under Roger's direction.

The second technique is the art of "asking questions," always to be kept to a minimum both in quantity and in aggressiveness. Russell L. Dicks describes this as a part of the listening method. The most useful question employed is, "Why?" The interviewer most commonly asks, "Why do you feel that way? Why do you think so and so?"

The third step is "confession." The right employment of the first two steps, without aggressiveness or assertiveness on the part of the interviewer, will lead to the third, it is held. The intrusion of moral judgments, theological presuppositions, or psychological conclusions on the part of the interviewer will disrupt the interview and the processes of the seeker's coming to self-understanding and self-expressed confession.

The fourth step is "reassurance," commonly called absolution in religious circles, and therapy in medicine. This frequently includes prayer.

For the interviewer—pastor, Christian worker, or counselor—one important technique in addition to the above is keeping records. These are his post-mortems from which he must learn his weaknesses and his mistakes (to correct them) and his points of strength and effectiveness (to develop them further).

Three criticisms commonly are made of the above procedure. The first is that it allows inadequate opportunity for interpretation. The cracker-barrel type of discussion has benefits, undoubtedly; but somewhere there ought to be opportunity for our talk to become informed. It certainly is important for the seeker to realize that he is in the presence of an understanding and sympathetic interviewer. But is it not important also that he shall realize that he is in the presence of a sympathetic and understanding God? Is it safe to assume that this fact suggests itself if the first condition is provided? It certainly is important that the seeker shall be helped to face reality about himself, as he will not if the interviewer is aggressive and assertive. Is there not help needed also for the seeker to face reality about the world? Is all evil to be found by introspection? Or all the resources for help?

The second criticism is that this technique leads merely to personal and social adjustment, leaving out God and adjustment to him. There are two divergent schools of thought

[1] See also "Martin Luther, Reformer and Pastor," by Charles F. Kemp, Oct., 1947, p. 10.

Right or Wrong?

By CHARLES LESLIE VENABLE

among personal counselors at this point. Russell Dicks feels that theology is of greatest importance to the counselor. He feels that one of the most important needs the counselor must meet is preparation for failure and for death—not just for the success fragment of one's environment. He would, at all times, discount the mere "horizontal adjustment" of the individual to his life situation as only partial, and insist on the addition of the "vertical adjustment" to God as necessary to any complete orientation to the total realities of life and the total environment in which life must be lived and ended. But even here it is not clear just how this information and interpretation is to be imparted within the techniques of this procedure of personal counseling as its techniques have been developed to date.

The third criticism is that while this procedure has brought to the attention of the public—through the literature which has been produced—cases of remarkable results in transforming individual lives, recoveries from illness, and liberation of souls from despair and defeat, they are not different from the unpublished stories of any pastorate of a faithful minister of God.

I

At this point, admittedly an early stage in the development of personal counseling, it is interesting to throw into the picture what, for Protestants, might be called the great-grandfather of all personal counseling, "The Fourteen of Consolation," [2] by Martin Luther, written for the express purpose of bringing help to his patron, Frederick the Elector of Saxony, in a serious illness. Luther, in his preface to the later printed edition, describes it as a "dangerous illness." A. T. W. Steinhaeuser, in the preface to his translation of this work, describes the Elector's condition as one in which there was "little hope of recovery." No specific claim is made that Luther's little work was instrumental in the Elector's recovery. However, the suspicion is that it helped. George Spalatin, the Elector's court preacher, thought so highly of it—as he would not likely have done if its effect upon the Elector had been either neutral or negative—that he insisted upon its publication for wider circulation. Luther himself regarded it so uniquely that he asked to have the copy back, at a time when he had no thought of publication of it, that he might "comfort himself" with it. It went through five Latin and seven German editions within five years of its publication. Erasmus commended it to Bishop Christopher of Basle, in 1523, with these words: "I am sending your Highness Luther's book of the fourteen pictures, which has won great approbation even from those who oppose his doctrine at every point."

The popularity of the book was due in part to the fact that it was based on a medieval pattern of devotion. In medieval thought there were fourteen patron saints, known as the "defenders from all evils." Each was named, and each was a defender against some particular danger of disease. In 1446, a Franconian shepherd had seen a vision of the Christ-child surrounded by the fourteen defenders, and the spot had been commemorated by the Church of the Fourteen Saints, at Staffelstein. Luther says his fourteen chapters are to take the place of these fourteen saints. He has arranged them, figuratively, as two altar panels: one consisting of seven evils, the other of seven blessings. The only point that need engage us, here, is that he meant them each to be the subject of contemplation and reflective meditation.

Luther begins the "Dedicatory Epistle" with acknowledgment of the obligation to visit and minister to the hungry, thirsting, needy, sick, and imprisoned, and cites the promised punishment if we do not. He would have agreed (with Russell Dicks, for example) that the most important thing about visiting the sick is that we visit them.

Luther's approach to the one to whom he was to offer his ministry—it is well to remember that he had never seen the Elector—is a model of skill. Where sickness brings the feeling of separation and of being singled out to suffer, Luther begins by making the Elector feel his unity with others. This ministry of love extends even "unto one of the least," says Luther, but "specially to those who are of the household of faith." He makes the Elector feel that he is wanted. To the German nation, he is as another Naaman, "by whom God is now giving deliverance to Germany, as in times past He gave deliverance to Syria." To Luther himself, he points out, the Elector was of the greatest importance, for Luther had reason to know his daily dependence upon Frederick and from him had received "many and signal benefactions." Finally, he motivates his writing with the hope that from the use of it will come "some small comfort."

In the "Preface," Luther sets down two general principles: First, that the Scriptures are for our comfort. Second, that the means which the Holy Spirit uses to effect our comfort is so to intermingle good and evil in everything, that we shall not look to *things* for our comforts or satis-

[2] "The Fourteen of Consolation for Such as Labor and Are Heavy Laden" (1520), tr. by A. T. W. Steinhaeuser. *Works of Martin Luther*, Vol. I, A. J. Holman Co., 1915.

factions. In the day of evil, he says, we should contemplate the good, present or to come, and in the day of good, contemplate the evil, present or to come. This may be a reflection of contemporary medical practice of employing opposites to restore balance in the human system. It may be simply spiritual insight. The point is apparent, that the Christian life looks for its satisfactions not in things but in something that lies beyond them; something that is to be seen not when one sets his heart on them, but only when one sees through them and beyond them.

With these principles and this perspective he turns to look, first, at the evils in life. The first evil is "the evil within us." This is so vast that if it were ever revealed to us we could not endure it. The sufferings that we experience are only "monitors" of the evil within us. Their worst feature is not in themselves but in what they suggest, leading to "a trembling conscience . . . and . . . doubts, whether we have a gracious God." In modern psychological language this is insecurity, the fear of ourselves and the havoc wrought when life is turned in upon ourselves.

The second evil is "the evil before us." This is the fear of the future. All the evils that have ever happened to all mankind and all the diseases that physical bodies have ever known might befall us. Luther says that it ought to be some comfort that only one or a very few of them have ever befallen any of us. He insists that we see clearly, however, the terror that is brought by the fact that we do not know when or from what direction any of these may strike. To these which are uncertain, we must add the one that is certain: death. He asks us to look straight into the face of its terror, saying that though the Scriptures discount every other dread, they frankly associate fear with it. To this the Christian must add the fear of succumbing to temptation and falling into hell. This, to the Christian who contemplates it with any vividness, is so dire a thing that he may well prefer death and security to life with this threat constantly hanging over his head, he declares.

The third evil is "the evil behind us." Here the mood of Luther seems to change. It is hardly of the evils behind us but the "sweet mercy of God" in them that he writes. He quotes Augustine as saying: "If a man were set before the choice either of dying or of living his past life over, it is certain that he would choose to die, seeing the many perils and evils which he had so hardly escaped." God's care of us when we slept or were at work or play, with no thought of ourselves, is a ceaseless source of wonder and gratitude to him and should be to us. In a beautiful passage he declares that when God permits some one evil to strike us, he simply "dissembles his care for us" to awaken us to awareness of his care in the multitude of evils which he keeps back from us. The point he makes is that the evils which befall us are not sent to punish us for some sin (save as the evil is inherent in the act) but have the great remedial function of removing the sin at the root of all sins, namely, separation from the Father and unawareness of his care. Without this, no labor can be fruitful, no pain can be borne, no house can be built, no city can be kept, no life can be lived.

The fourth evil is "the evil beneath us." The first of these is death. Death falls with inequality upon men. "How many men are hanged, strangled, drowned or beheaded, who perchance committed less sin than we!" The only profit of all this suffering of men is that we turn and "make satisfaction." The second of the evils beneath us is hell. It must stand, he says, that the punishment is the same for every sin. Any one sin merits hell. Yet it is God's mercy that while millions are punished for one sin, "we go free and unpunished for our many sins, which God hath covered!" This includes those who die in ignorance of Christ, "infidels, Gentiles, Jews, and infants." This may be strong medicine; but the alternative to it is to assume that the knowledge of Christ has no saving power, and that a living, loving relationship to the heavenly Father is no medicine for evil; is it not?

The fifth evil is "the evil on our left hand." This is the evil occasioned by "our adversaries and wicked men." Apparently with the Elector in mind, he observes that the higher a man rises in life the more there are of these ranged against him. He urges two considerations: first, that they are prevented from inflicting how many evils on us by the providence of God! Second, that "the evil that we endure [at their hands] is as nothing compared to their evil estate . . . so that, if the whole world were to heap curses on their heads, it could wish them no worse things. . . . The reason why these things [their pains] affect us so little is, because the eye of our heart is not clear enough to see how great is the squalor and wretchedness of a man lying in sin; that is, separated from God, and in the possession of the devil. For who is there so hard of heart that he must not sicken at the spectacle of these miserable forms lying at our church doors and in our streets, their faces disfigured, and all their members hideously consumed with putrifying sores; so that the mind is horror-struck at the thought and the senses recoil from the sight! . . . Even in respect of bodily evils, the wicked are of necessity in a worse plight than we. For what sweet and pure joy can be theirs, so long as their conscience can find no peace?" Were we rightly to contemplate this, he says, we would—like Moses, Paul, and Christ—desire to die if these, our adversaries, might thereby be set free.

The sixth evil is "the evil on our right hand." This is the evil which befalls our friends, those who not only would do us good but who in so many ways are continually doing good. We should be sustained by the fact that these others have the same evils to face. The greater our strength, the greater our trials, as the memorials to the saints testify. So that there is not, he writes, "any room for the excuse that some have lighter, others heavier, evils to bear. For to every one is given his temptation according to measure, and never beyond his sterength." Here, he comes out to his clear interpretation of suffering. "You can suffer nothing except it be either on account of your sins or on account of your righteousness; and both kinds

of suffering sanctify and save, if you will but love them. . . . Just as soon as you have confessed that you are suffering on account of your sins, you are righteous and holy, even as the thief on the right hand [of Christ on the cross]." Both kinds of suffering are for our development, if we learn how to face them and how to use them, is Luther's unequivocal view.

The seventh evil is "the evil above us." "This is Jesus Christ the Crucified, Head of all saints, and Prince of all sufferers." This is the suffering which we undertake for the sake of, and for the help of, others. He has very sharp words for those who make the sign of the cross to ward off evil when in reality it stands for the voluntary assumption of suffering for others. This is the third and highest of the baptisms; baptism of water, baptism of the Spirit (repentance), and baptism of blood (martyrdom). If we embrace and kiss relics (Frederick had 5005), robe, vessels, waterpots, and anything Christ touched and used, "why will you not the rather caress, embrace, and kiss the pains and evils of this world, disgrace and death, which He not only hallowed by His touch, but sprinkled and blessed with His most holy blood, yea, embraced with willing heart, and great constraining love?" Finally, this is the suffering which takes away suffering. The "semblance" of death remains but the substance of death is taken away. "For us death is dead." We do not see death. We cannot see it for the life we see. Now, the night shineth as the day. In reality our sufferings are the beginning of our freedom from suffering, as our death is the beginning of our life."

II

The first of the blessings is "the blessing within us." This begins with the endowments of the body: "beauty, strength, health, and the lively play of the senses." It includes mental gifts: "reason, knowledge, judgment, eloquence, prudence." It is crowned, for Luther, with cheerfulness of mind. There is really no inequality of the distribution of gifts, if we keep this scale of values in mind, for cheerfulness of mind is offered to all and most easily available to those who have less of other gifts. There is no ground for those "who hold that there is in this life more of evil than of good. For there is no lack of good things and endless sweet blessings, but they are lacking who are of the same mind with him who said, 'The earth is full of the mercy of the Lord. . . .'" In the midst of these things, suffering is but "seasoning." Every pleasure too long continued begets disgust; and in the end "itself turns at length to loathing." Which shall we remember, that we enjoy these things ten, twenty, or thirty years, or that we are without them for a few days, he asks.

The consummate blessing within, however, is "faith in Christ." "For, as we said concerning the evil of the first image, that no evil in a man can be so great as to be the worst of the evils within him; so too the greatest of the blessings which are in the Christian, he himself is unable to see. Could he perceive it, he would forthwith be in heaven; since the kingdom of heaven, as Christ says, is within us." Intimations of this blessedness come to us in our happy trust in God, our delight in his word, our eagerness to serve him, our desire to do good and our readiness to endure evil. Beyond these, he says, in a reference to the mysticism which always was attractive to him, "it is sometimes more fully revealed to contemplative souls."

The second blessing is "the blessing before us." This ability to turn from our present pains to contemplate future delights he recognizes as a great source of comfort and encouragement. The hopes of those who are not Christians, he declares, are without ground and hence "always deceived." The real and only ground for such hope is in Christ, in which hope we live and "grow from day to day." This is a growth that is not put in peril by any vicissitude or by death itself. "Death, then, to believers is already dead, and hath nothing terrible behind its grinning mask." This, it will be recognized, is the doctrine of the cross; that we go through all our sufferings and death to larger life, if we have the faith and insight to let God lead us, just as Jesus went to his cross. The same sufferings which, in self-pity, frustration, and blind bitterness destroy those who do not see God's leading in them, are, if we have the wit to see His leading, for our development into Christlikeness and our entrance into the glory and goodness of God by the same road which Jesus trod. "How can any small evil distress us, the while we see such blessings" in all that is to come!

The third blessing is "the blessing behind us." Luther excoriates the deism that dominates most professing Christians. "We divide the kingdom with God; to Him we grant (and even that but grudgingly) that He hath made us, but to ourselves we arrogate the care over ourselves; as though He had made us, and then straightway departed, and left the government of ourselves in our own hands." Actually we had no part in our birth. It was achieved without our aid. We were in no wise capable of providing the maternal care without which we could in no wise have survived. Our own reflection upon our lives should bring home to us "how far different our course would have been, had we been left to our own free will. . . . Ought not we, insensate and hard of heart, to hang our heads in shame, when we learn from our own experiences how our Lord hath cared for us unto this hour, and given us every blessing?"

It is just this failure to recognize God in our lives which makes our life discord and unfulfilment. "O could a man attain unto such a knowledge of his God, how safely, how quietly, how joyfully would he fare! He would in truth have God on his side, knowing this of a certainty, that all his fortunes, whatever they might be, had come to him, and still were coming, under the guidance of His most sweet will." This we have "brought home to us again and again, in every little child we meet; so that so many examples proposed to our foolishness and hardness of heart may well fill us with deep shame, if we doubt that the slightest blessing or evil can come to us without the particular care of God."

The fourth blessing is "the blessing beneath us." Luther would make us aware of our debt to the "dead and damned." It consists, first, in grati-

[*Continued on page 44*]

He Serves Students and Townspeople

By CHARLES S. KEMP

Premarital and vocational counsel are most often needed by Iowa State College students, served by G. S. Nichols; but personal problems of every description are brought to his pastoral attention. The author, Charles F. Kemp, serves First Christian Church, Red Oak, Iowa.

THE STORY of G. S. Nichols' pastoral ministry is told here because of his outstanding success with students. Pastors and professors, as well as students, testify to the significance of his work at Iowa State College, Ames, Iowa. The pastor of Collegiate Methodist Church and director of the Wesley Foundation, he holds a position that puts him in close touch with the students of this school, more than three thousand of whom have indicated a Methodist preference.

Students respond to the ministry of Pastor Nichols. They come to hear him preach in great numbers; they sing in the church choir; they take part in the varied activities provided by the Wesley Foundation; and they come to see him personally about their problems. His work with students began some years ago, when he was taking graduate work in Sociology at the University of Missouri, after he had completed his seminary work. For a year he served as university pastor at the University of Missouri. Now his influence has extended far beyond the confines of his own parish and campus and he is in constant demand on other campuses for speaking and counseling during Religion in Life Weeks and similar programs. In the past year he assisted with such weeks at four colleges.

While his counseling covers almost the entire field of personal problems, he has found in dealing with students the two most common types of pastoral work are premarital counseling and vocational guidance. No two areas of life are of greater importance than the home and vocations; and choice and preparation for both

G. S. Nichols

of these is made largely during one's student years. This places a heavy responsibility upon all who work with students, whether one works in a university center and meets a large group of students or whether one comes in contact with only a few students in a village church.

In premarital counseling Pastor Nichols insists that the young people read a few good books on marriage and family life to supplement what he can say in individual conferences. Since the war he has had a great increase in counseling in family situations. The following is but one case out of many that have occurred in his experience with students: A war veteran packed his clothes and, without warning, left his wife and baby. When his young wife returned home from work and found him gone, she went to see G. S. Nichols. He and Mrs. Nichols took her into their home until the husband could be persuaded to return home. When he came back, several sessions were held with the pastor, which resulted not only in the reconciliation of the husband and wife, but also in the reestablishment of a Christian home. At present they are in church every Sunday, the child is in the nursery, and they evidently are happy.

In working with students, Pastor Nichols not only seeks to help them make adjustments—he is not content merely with the solving of specific problems, as important as these are—but he also seeks to direct these young people into lives of usefulness and service. One day a student came to his study and greeted him with the statement: "Dr. Nichols, I have tried to live a decent life, but religion is not a vital reality with me. Can it be?" They talked about his problem at great length, discussed his background and training, faced the urgency of his desire to follow Christ, and prayed together. As a result of this interview, the student not only was relieved of his personal tension and uncertainty but went back to his rural church and took an important part in its youth work. He organized a youth fellowship and took thirteen young people with him to a summer institute.

While these examples are notable for their success, G. S. Nichols would not claim 100 per cent success in his attempts to help people. In fact he admits many failures. Through it all, however, is his central purpose "to help people live Christian lives in all their relationships."

While his major work, perhaps, has been with students, he has not neglected other members of his parish. He calls regularly on aged and shut-in members of his church and spends one afternoon a week at the hospital. After calls in response to urgent need have been made, he calls—by streets—on members and prospective members of his church. He makes a minimum of twenty-five pastoral calls per week outside his

study. The largest number he has made in one year is fifteen hundred. His annual report for last year listed 840 calls—this in spite of 129 sermons preached and a heavy load of other responsibilities. He keeps a record of all calls made, noting on the cards the response received.

The card file which Pastor Nichols uses contains the following classifications: (1) members and constituents, by street; (2) members and constituents, alphabetically; (3) sick and shut-in persons; (4) prospective members; (5) persons considering full-time Christian service; (6) "specials"—those in need of counseling or help of a special nature.

He has a membership committee scattered throughout the parish which notifies him of illness among his parishioners and of prospective members. He feels that much of his counseling and pastoral work grows out of his preaching. In addition to the calling in the parish, many persons come to his study for counsel. Formerly, he tried to keep hours for consultation but has found that it works better to have the students or parishioners come by appointment at times convenient for them.

In all his ministry, whether to students or townsfolk, Pastor Nichols has been motivated by a great love for people and an earnest desire to help them. He claims no pastoral methods that are unique or spectacular. Sensing the weakness of his seminary training for pastoral work, he has read widely in the field and has profited by his own experience. He seeks the help of local physicians and college psychologists who, in turn, send people to him for counsel.

He feels that there is a close relationship between preaching, religious education, pastoral work, and counseling; in fact they are all tied together. Speaking of the relationship between preaching and pastoral work, he says: "A preacher will be 'wasting his words on empty air' unless he knows the hurts and heartaches, the sorrows and sins of his people." He is deeply concerned also about the great social issues of the day. Washington Gladden said that the two chief concerns of every minister should be the needs of the individual soul and the needs of society. G. S. Nichols is concerned about both of these issues.

FOR YOUR READING

MENTAL HEALTH IN MODERN SOCIETY, *by Thomas A. C. Rennie and Luther E. Woodward. The Commonwealth Fund, 424 pp., $4.*

To a generation racked by the nightmarish dread of a third world war this remarkable volume offers some able suggestions. The talents and training of a psychiatrist and a social psychologist, working together, contribute an uncommon breadth and depth to this opus. The book is in three parts. Sections I and II deal with "Lessons from the War Period" and postwar problems in mental health. The presentation summarizes data from the armed services and a number of rehabilitation centers for veterans. It demonstrates both the need and value of psychiatric treatment in our time.

Of particular value to clerical readers will be Part III, which is a symposium on the contributions that can and should be made by various disciplines, and the psychiatric challenges to a number of related professions. Better knowledge of their own functions and those of their colleagues lays the groundwork for more adequate co-operative action. The atomic age underlines the urgency of adopting both short and long term prophylactic mental hygiene measures.

The authors stress the dynamic view of human personality, recognizing the importance of unconscious and emotional factors in our attitudes, choices, and behavior. They point up the interrelatedness and inseparability of man as member of family, civic, industrial, and religious groups respectively.

In the chapter entitled "Pastoral Counseling and Church Life" emphasis is placed on the importance of the hospital internship and training in mental hygiene for the student minister. The cautions as to the special professional ethics that devolve upon the counseling pastor are certainly apropos in this day of widespread amateur psychotherapy. The use of material from the interview as sermon illustrations is deplored. The authors rightly show the need for the church to provide release from guilt as well as judgment upon sin, since unresolved guilt is such a corrosive, destructive force in mental life.

The trained pastor is seen as a powerful community force, especially apt in strengthening family ties, helping parents to understand their children, and softening intolerance and prudery. The responsibility of the clergyman to the handicapped, the ill, and the discharged mental patient is set forth clearly. Ways are shown whereby the church can help to effect increased world cohesion through its international traditional and spiritual ties. The confessional is discussed, but all too briefly. It is a pity that the authors did not avail themselves of some of the splendid material on forgiveness from Lewis J. Sherrill's *Guilt and Redemption* [reviewed in THE PASTOR, Nov., 1946, p. 44].

This volume does not deal with the philosophical and theological bases of religious counseling, as this apparently was not the authors' intent. In my mind, all ministers who employ the powerful "utilities of religion" in the cause of psychological and social goals need continually to remind themselves that they are not only ministers *to* someone but ministers *of* Someone. It is my suspicion that the "powerful psychological tools" the minister possesses would soon lose their potency were the church to come to regard herself as solely a humanitarian social and psychological force for man's happiness. While it is perhaps necessary and inevitable that the psychiatrist *as such* will act on the philosophical basis of scientific humanism, the minister must guard securely the "something more" that is the unique possession of the therapist whose drink is "the water of life."

—***Earl A. Loomis, Jr., M. D.***

Teaching Values in Drama

By WILLIAM McFADDEN

In discussing simple ways to solve some staging and casting problems, the Methodist pastor of Price, Utah, reveals the fundamental purposes and values of religious plays.

THE young people were relating their deepest religious experiences. "My greatest religious thrill came at Institute," said several. "Mine was on top of Long's Peak," said "Chuck." "My deepest religious experience was found in witnessing 'The Terrible Meek' at the church on Palm Sunday evening," said Wayne.

Why did "The Terrible Meek" [1] make such a profound impression? It affected people strongly for three reasons: first, it is a great play; second, the actors really believed in their parts; third, the staging was simple and effective.

"The Terrible Meek" links the crucifixion with the modern evils of war, imperialism, and selfish business. Through the words of Mary, mother of Jesus, the "city," "big business," and the "empire" receive crushing condemnation. Kindness and gentleness are revealed to be as strong as the mountains.

The first requirement in religious drama is to have a good play. The church must not waste its valuable time on poor plays or on those which are merely for amusement. Drama is too difficult for the church unless it is made worthwhile by great meaning. At least some of the actors must believe strongly in their parts and in their lines. In "The Terrible Meek" most of the teaching is done by the Captain. So the Captain must really believe in the play's message.

Staging worries many ministers because of their inexperience. In "The Terrible Meek," the usual blue robe and scarf are needed for Mary, and tunics for the men. These can be cut and dyed from muslin. Long shoe laces can be taped on to inner soles to make fine sandals. Bright helmets and swords often can be borrowed from a lodge. The soldier's spearhead can be cut from tin and fastened on to a long handle. These properties are all easy to make. Staging is simple: just a white background, such as a plaster wall or four sheets sewed together, and then the silhouette of the three crosses, bearing their sad burdens, thrown dimly on the wall by a slide machine. A little card over the aperture of the slide machine will make the scene either dim or bright. Or if you have no slide machine, cut the silhouettes out of dark unbleached muslin, and fasten them up on the wall. No front curtain is needed in this play; for darkness can be used for a curtain. A folding screen on the side can shield the prompter and give the actors shelter from the sight of the audience after the play is over.

Drama contributes most to worship if presented in the sanctuary. It should be preceded by a short worship service with appropriate prelude, hymns, scripture, and prayer. A benediction given in the darkness at the close of a play is a fitting conclusion.

A one-act Bible play which the writer has used (in both city and country churches, by high school, student, and young adult groups) is "The Alabaster Box," by Harnwell and Meeker (published by Samuel French). "The Alabaster Box" is most effective at Easter time. It is very easy, running thirty-five minutes, and should be accompanied by a well selected worship service.

"The Alabaster Box" gives a fine opportunity to make and dye simple Bible robes that have real beauty and grace. The costume committee may use unbleached muslin, bleached feed sacks, or old sheets. The robes should be simple, loose, and graceful. Use the kimono sleeve and a round neck with no collar and a front opening. A sack is used under the large full sleeves to gather in the fulness. The robes should hang twelve to fourteen inches from the floor. Over this basic robe, a coat is worn. The coat is open down the front and is worn without a belt. The sleeves are shorter than the robe sleeve and the armhole larger. The coat should be twelve to fifteen inches shorter than the under robe. For the headdress, use a piece of cloth approximately eighteen to twenty inches square. This is drawn back and pinned over in the back partially covering the ears and coming down well on the forehead for men. The woman's headdress may be as much as one and one half yards long and one yard wide. It is pinned underneath at the back of the head and allowed to make a flowing shawl over the shoulders and back. The woman's custume does not use the coat, but the flowing headdress instead.

The lines of this play are quite biblical and often quoted directly. Plays such as this often give a realistic picture of important incidents of the Bible.

A second type of religious play which can be given by the church is the full-length moral play, such as "The Tinker," by Fred Eastman (Walter Baker, Boston). A full-length play running an hour and a quarter to two hours, will not be preceded by a worship service but will be a real drama in every detail.

Here the selection of a good play is of even greater importance. Second, selection of the person to take the teaching part—*i.e.*, the old tinker in the play by that name, or the professor in "The Enemy" (Longman's Green Co., New York)—is the next greatest task of the director. Third, selection of the actor to take the dramatic part such as that of the drunken uncle in "The Tinker," or that of the young mother in "The Enemy," is very important. Many great full-length plays give a major part to one character, so that the selection of that one character is of major importance.

[1] A play by Charles Rann Kennedy. Samuel French & Co., New York (no royalty).

Sometimes it is possible to cast a play with a view to the character improvement of some of the persons participating. For example in "The Tinker," a young man who drinks may be helped over that bad habit by playing the part of the drunken uncle. Or a girl who has little faith in Christ or immortality may find some faith by taking the part of Mary, in "The Alabaster Box."

"The Tinker" is one of the most usable of all long religious plays, especially at Christmastime. We have given it successfully in two student groups and in one local church. The parts are not hard, the play is full of humor as well as of teaching, the staging is easy and commonplace. The scene for all three acts is in an ordinary living room. The royalty of ten dollars for a free performance can easily be met by a freewill offering. A capacity crowd can be drawn by the distribution of free reserved tickets.

Drama is certainly one of the most effective media for teaching religion. All it takes is a willingness on the part of the director to work hard. Technical training for the director is a help, but not at all necessary.

The Eyes Have It

By ALFRED A. KNOX

In church school classes, study courses, Sunday evening programs, and seasonal programs, visual aids have proved effective in the Methodist Church at Tuckerman, Ark. The pastor of that church tells how visual aids were introduced into the program, and to what uses they have been put.

FROM an opening wedge provided by a borrowed projector and films made by the pastor during his service as a chaplain in the southwest Pacific, the use of visual materials in the church at Tuckerman, Arkansas (membership 275; church school enrollment 330), has grown to such a point that the budget for these materials approximates that for church school literature. Further, all the study courses of the Woman's Society of Christian Service are presented to the whole church at its various age levels with plenty of visual aids.

After the showing of the southwest Pacific films, we borrowed a projector on two other occasions to show *King of Kings* and *Journey Into Faith* during the Lenten season two years ago. By this time the congregation was convinced that we should have a sound motion picture projector of our own, and the special Easter offering was used for that purpose. The full amount was raised easily, and soon the most skeptical members of our congregation were convinced of the possibilities in our visual program.

It was through the co-operation of the study committee of the Woman's Society of Christian Service and the Church Board of Education that we instituted a new type of Sunday evening activity, which we call the Methodist Family Fellowship. For more than two years now, the three age divisions of the church have met for study, fellowship, and worship each Sunday evening, with visual materials being used extensively in the program.

This Family Fellowship was born in reality when the women said they would like to see a church-wide study—at all age levels—of their unit on "India." We worked out a three-period schedule for each Sunday evening and abandoned the traditional Sunday evening preaching service. The three periods were each thirty minutes in length, and were: (1) class period; (2) visual period; (3) worship period.

Now, after two years of this program, we have studied at all the age levels the women's units on India, Race, United Nations, and World Evangelism, together with the church-wide mission study book on China. Worked in between these mission studies have been leadership training units on "The Teachings of Jesus" and "Stewardship," and we have recently studied the course, "Understanding the Bible." In the courses, "The Teachings of Jesus" and "Stewardship," we met all the requirements and gave regular leadership training credits.

Often we hear those who are hesitant about using visual materials rationalize their delay by saying that they do not believe there is an adequate supply of good pictures yet available. To that I can answer that we have been using this program each Sunday evening for two years and have not yet been faced with a shortage of materials.[1] Of course, many of the films used were not Bible-story or Bible-centered films. But by careful planning we have integrated many of the good educational films into our church program.

In administering this program the study chairman of the Woman's Society had major responsibility for the courses under her group, and the Board of Education for those which are a part of the leadership training curriculum. Units which were outside both of these categories were assigned to committees set up by the two groups meeting with the pastor.

Financing the program is, of course, a problem of major importance. We found that the evening offerings could not be depended upon to take care of the entire cost, so we have included in our church budget an item to make up the difference between these evening offerings and the total cost of materials.

At regular intervals in our Family Fellowship program—usually about every six weeks, or between our units of study—we have a fellowship supper followed by a longer religious film, such as "The Great Commandment," "The Power of God," or "Queen Esther." In the light of the

[1] For lists of all types of audio-visual aids and equipment, write to The Methodist Publishing House. Catalogues will be sent to pastors free on request.—Ed.

endorsement given the institution of the church supper by Elton Trueblood in his book, *Alternative to Futility*, we have not felt it amiss to have these suppers at the Sunday evening period.

The central place of the Methodist Family Fellowship in our church has not kept us from using visual materials elsewhere. We have been working at the task of integrating some materials into the regular church school curriculum, and one of our classes experimented in the spring quarter with a completely visualized unit of study on "The Ten Commandments." We ordered no written literature for this intermediate class during that quarter. Instead, we let them build their own unit around the set of filmstrips, published by the Lutheran Church, on "The Ten Commandments." Again, this took a lot of extra work on the part of preacher, teacher, and class, but it was well worth the effort.

The vacation church school sees our projection equipment put on a daily schedule as we work films, filmstrips, and slides into our units of study, and as we have a daily recreational period in which cartoon and travel films are shown. Here we find a wide range of materials available among the free sponsored films, for the use of which the major item of expense is the postage both ways. Some of the most beautiful and well-produced films in America can be found in this area of films; for example, the films "Men of Gloucester" and "Pueblo Boy," produced by the Ford Motor Company.

During National Family Week each year we give a great deal of time to visual programs planned months in advance. Last year we built an evening program around the set of color slides produced by our Board of Education, "There's No Place Like Home," and we followed this with the discussion-prompting movie, "You and Your Family." A few weeks before, we had shown the March of Time film, "Youth in Crisis," as part of a study on juvenile delinquency.

In preparation for the Christmas season last year, our Youth Fellowship decided to go in for some creative visual education. About two months before Christmas they started the production of their own slides of the Christmas story. They planned each slide and the costumes and scenery. When they had finished they had a set technically as good as many of the Christmas slides on the market, and of course for local use they were far superior.

We recognize here in our local church that visual education will not take the place of anything else, but we are definitely convinced that there are few areas in the program of the local church which cannot make good use of visual materials which are well planned and well produced.

The Ministry and Industrial Society

[*Continued from page 6*]

Motor Company, Hudson Motor Car Company, The Chrysler Corporation, and General Motors; the attitude and policy of Michigan Manufacturers' Association; employee benefit programs; building-trades labor relations in the Detroit District. The seminar group invited in representatives of the church, including Roman Catholic, Protestant Episcopal, Baptist, and Methodist leaders. One evening was devoted to a discussion of farmer's organizations and their relation to the whole industrial situation.

At the close of the eight-weeks working period the seminar returned to Pine Brook Farm for a week end of evaluation. The programs of the seminar sponsored by the Detroit Conference and that arranged under the direction of the Council on Christian Social Progress of the Northern Baptist Convention were closely correlated, and the groups held a major portion of their sessions together. The Baptist group included college undergraduates as well as graduate students from theological seminaries and was, in addition, co-educational. Another group, directed by a representative of Adrian College, which enrolled college undergraduates and which was engaged in a similar enterprise, joined in a number of sessions.

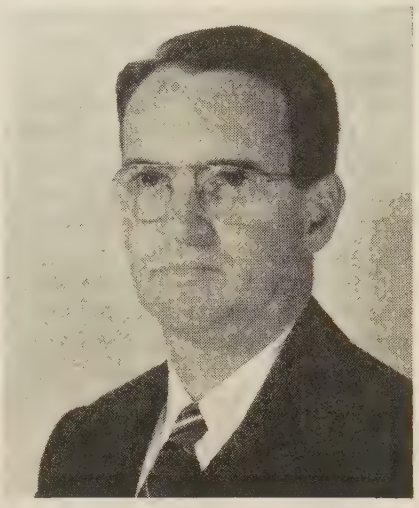
With the opening of the academic year this fall the faculties of the six theological seminaries represented in the seminar approved granting a limited amount of credit to the students who completed the full period of the seminar. All of the theological faculties who co-operated in the development of the program approved the seminar as a means of meeting part of the requirements for credit in practical field work. Some of the faculties accepted seminar work that was properly attested by the director and by written reports from the students participating, for academic credit.

Both the Baptist Council for Christian Social Progress and the Detroit Conference Committee on Labor-Management Relations plan to continue the seminar program next summer. Through experiences like those which these seminary students shared, future leaders in the church have an opportunity to become acquainted with the problems of management and labor from the point of view of men who are employed on the job and who are accepted by their fellow employees as comrades in a common task. The students came to understand something of the aims and objectives that are cherished by the leaders of the American labor movement. They discovered, further, that many of the top rank industrialists of America are earnestly seeking a better basis of co-operation between labor and management.

If more of the ministers and lay leaders in the church can come to live for a while in our modern Nineveh, it will help to give them a much better understanding of the character of the critical problems which multitudes of American citizens today are facing, and should vastly enhance the constructive ministry of the church as it seeks to bring the Gospel to bear upon our modern industrial society.

How to Teach New Hymns

By HERBERT F. HAUSSER



Through the "hymn a month" plan, members of Trinity Methodist Church, Algonac, Mich., have learned nearly fifty new hymns in six years. The pastor outlines here his strategy in discovering which hymns were familiar to his congregation, which types of hymns were least used, and how new hymns could be introduced with favorable results. Hymns for the various seasons of the church year are listed following this article.

HOW can the hymn repertory of my congregation be increased? The problem presented by this question in one form or another plagues many pastors.

"There are many fine hymns in the hymnal that I would like to have my congregation sing," says one minister, "but the people don't know them and simply will not sing them when they are announced."

Each of us in the ministry has had the experience of planning a worship service in which we wanted to use a certain new hymn. Because of the beauty of its music and the content of its words it would have been perfect in its place. Often we cannot use it; for if the congregation does not know that hymn they will not sing it, nor will it contribute as much to their worship experience as one that is less perfect in the situation but with which they are more familiar.

In books and articles on congregational singing and worship, the thought often is expressed that church people know too few hymns. How, then, can we help our congregations to learn new ones? One answer to this question is the "hymn of the month" plan in which the same new hymn is sung every Sunday for one month. This plan has been used in a number of other parishes as well as my own, and it really works.

The first step in the hymn of the month plan is to find out what hymns the congregation already knows. I did this by taking the file of Sunday bulletins which my predecessor had thoughtfully left for me and listing all the hymns that he had used during his pastorate. Beside each hymn I indicated the number of times it had been used. Then I asked the organist and three older choir members to spend an hour with me. We ran through the list from the bulletin file. Many of the hymns had been used only once. Of these, several were named that by no stretch of the imagination could be called "familiar." The committee added thirty or forty more which they felt the congregation knew well but which had not been used. This gave me a fairly accurate record of which hymns were known and which were unknown.

Second, I analyzed this list of known hymns for balance. An examination of the subjects listed under the Table of Contents in *The Methodist Hymnal* shows how every aspect of worship through congregational singing has been met. The element of worship, the full gospel of Christ, the major articles of our Christian faith, and the festivals of the Christian year, all are adequately provided for with fine selections of suitable and singable hymns. Sometimes, for no good reason that I can discover, the repertory of a congregation will be strong in some sections and weak in others. I found that our list was lean in the hymns of praise. Except for "When morning gilds the skies" (31),[1] none of the morning hymns appeared. Only one on the Holy Spirit was listed. There were several other sections in the hymnal which needed strengthening if the congregation was to have a well-balanced hymn repertory.

The third step was to look over my general preaching plan for the year, taking into account the special seasons and days, such as Advent, Lent, Holy Week, Pentecost, and Mother's Day. Trying to parallel my sermon plan as to subject matter, I picked ten new hymns for the ten months, September through June. There were certain obvious choices. "O come, O come, Immanuel" (83) was unknown, so it became the hymn of the month for December. That year, Pentecost came late in May so "O Spirit of the Living God" (182) was assigned to that month. To begin the plan with a hymn which would win the congregation by its very words and music, I selected "Rejoice, the Lord is King" (171). This also helped to balance the hymns of praise category.

The first Sunday on which the plan was to be tried, which was the second Sunday of September, I preached on "The Spiritual Power of Great Hymns" and used the hymn of the month at the close of the service. Thereafter it was used as the hymn of preparation before the sermon. This first selection was in the hands of the choir director and the organist in plenty of time so that, together with the choir, they could become familiar with it.

I have always given the choir director the new hymns several months in advance and worked out with him the best method of introducing each one to the congregation. Sometimes we asked the congregation to listen as the choir sang the first stanza. Sometimes we used a solo voice to introduce the new hymn; especially was

[1] Throughout this article, the hymn numbers given in parentheses refer to *The Methodist Hymnal.*

this done if the tune contained any measures or passages that might be considered difficult. However, if the tune was simple and straightforward, we found that the congregation might well sing the new hymn using nothing more than a good firm organ introduction with the melody brought out on a solo stop.

The first Sunday of each month when a new hymn was introduced, a paragraph appeared in the bulletin summarizing our interesting information about the hymn from McCutchan's *Our Hymnody* (Abingdon-Cokesbury Press), or any other source I might have found.

A selection used once as the hymn of the month does not necessarily become part of the congregation's repertory unless it is repeated often enough to keep it fresh in memory. Within the year after a new hymn is introduced I try to use it twice more. In the six years of this present pastorate the congregation has learned almost fifty new hymns, and we have achieved a much better balance among the different sections of hymns. At first there was some small objection to the constant singing of new hymns, but we pointed out that if the one hymn was new we were making an effort to choose the others for the service from the old and familiar ones and that soon these new hymns would be part of the hymn experience of the congregation as a whole and this generation of young people in particular. Now the people look forward to the new hymn of the month.

Hymns for the Christian Year

Selected by GEORGE BRANDON

Hymns from *The Methodist Hymnal* listed according to their appropriateness to the various seasons and days of the church year, by a member of the Hymn Society of America and the American Guild of Organists, Stockton, Calif.

By Thy birth and by Thy tears....207
I know not how that Bethlehem's Babe....112
Jesus spreads His banner o'er us....411 *Com*
Thou didst leave Thy throne.... 95

ADVENT [1]

Hail, to the Lord's Anointed.... 85
Joy to the world.... 89
To Thee, Eternal Soul, be praise.... 10
At length there dawns....469
Behold a Sower! from afar....391
Heralds of Christ....482
Jesus shall reign....479
There's a voice in the wilderness....503
Watchman, tell us of the night....485
"Thy kingdom come"....463
O come, O come, Immanuel.... 83
Lift up your heads....126
Send down Thy truth, O God....181

CHRISTMASTIDE [1]

Angels, from the realms of glory.... 87
Love came down at Christmas.... 94
What Child is this?....109
Gentle Mary laid her Child....107
Good Christian men, rejoice....110
Hearken, all! what holy singing....108
Infant holy, Infant lowly....105
It came upon the midnight clear.... 92
Once in royal David's city....442 *J*
The first Noel.... 97
There's a song in the air.... 98
While shepherds watched their flocks.... 88
Away in a manger....434 *J*
In the bleak midwinter....104
Long years ago.... 99
Thou didst leave Thy throne.... 95

EPIPHANY [1]

Hail, gladdening Light....637 *Ev*
Hail to the brightness....488
Hail, to the Lord's Anointed.... 85
Joy to the world.... 89
Light of the world, we hail Thee....114
Christ, whose glory fills the skies.... 32
In Christ there is no East or West....507
Jesus shall reign....479
Watchman, tell us of the night....485
O splendor of God's glory bright.... 38
O splendor of God's glory bright....638
Christ for the world we sing....481
The morning light is breaking....487
We've a story to tell to the nations....501

Epiphany (Day) [2]

Angels, from the realms of glory.... 87
The first Noel.... 97
The Kings of the East....101
We three kings....102
What Child is this?....109
As with gladness men of old.... 90
In the bleak midwinter....104
The wise may bring their learning....439 *J*
We would see Jesus....113

LENT [1]

There's a wideness in God's mercy.... 76
Thou hidden Love of God....375
Behold us, Lord, a little space....459
Christian! dost thou see them?....275

Dear God, our Father....361
Dear Lord and Father of mankind....342
I need Thee every hour....232
In the hour of trial....274
Jesus, Lover of my soul....338
Lead us, O Father....271
My soul, be on thy guard....277
Prayer is the soul's sincere desire....303
Return, O wanderer....195
"Take up thy cross"....260
"Are ye able?"....268
Jesus, I my cross have taken....261
O young and fearless Prophet....266

Holy Week [2]

How beauteous were the marks divine....116
What grace, O Lord, and beauty....115

1. Palm Sunday [3]

All glory, laud and honor....128
Hail, to the Lord's Anointed....85
Hosanna, loud hosanna....127
Lift high the triumph song today....131
Tell me the stories of Jesus....441 *J*
When, His salvation bringing....129 *J*
O Thou eternal Christ of God....130
Ride on! ride on in majesty....125

2. Maundy Thursday—Communion [3]

Jesus spreads His banner o'er us....411
The King of heaven His table spreads....409
According to Thy gracious word....410
Bread of the world in mercy broken....414
In memory of the Saviour's love....413
For the bread, which Thou hast broken....412

3. Good Friday [3]

Behold the Saviour of mankind....136
O come and mourn with me awhile....134
O Love divine, what hast Thou done!....137
O sacred Head, now wounded....141
Near the cross, her vigil keeping....138
There is a green hill far away....135
Alas, and did my Saviour bleed?....142
"It is finished!"....139

EASTERTIDE [1]

Away with gloom....158
Jesus, stand among us....593
Sing, men and angels, sing....152
Sing with all the sons of glory....150
Welcome, day of the Lord....395
Ask ye what great thing I know?....147
Life is good, for God contrives it....160
O day of rest and gladness....396
In the cross of Christ I glory....149
Beneath the cross of Jesus....144
When I survey the wondrous cross....148

Easter Day [2]

Alleluia! Alleluia! Hearts to heaven....153
Christ the Lord is risen today....154
Come, ye faithful, raise the strain....151
Jesus Christ is risen today....155
"Welcome, happy morning"....161
Joy dawned again on Easter Day....157
The day of resurrection....159
The strife is o'er....156

Ascension Day [2]

Crown Him with many crowns....170
Hail, Thou once despised Jesus....166
Jesus, my all, to heaven is gone....199
Look, ye saints....165
The Head that once was crowned with thorns....163

WHITSUNTIDE

Come, Holy Ghost, in love....176
Come, Holy Spirit, heavenly Dove....172
Come, Holy Ghost, our souls inspire....636
Holy Spirit, hear us....438
I worship Thee, O Holy Ghost....174
O day of rest and gladness....396
Welcome, delightful morn....394
Come, Holy Ghost, our hearts inspire....175
Our blest Redeemer....177
Send down Thy truth, O God....181
Spirit of faith, come down....183
Spirit of God, descend upon my heart....179
Breathe on me, Breath of God....180
Holy Spirit, Truth divine....173
O Spirit of the living God....182
Spirit of life....178

Trinity Sunday

Come, Thou almighty King....2
We lift our hearts to Thee....36
Ye watchers and ye holy ones....6
Ancient of Days....59
Holy, holy, holy....1
O day of rest and gladness....396
Now thank we all our God....7
Thou, whose almighty word....477

KINGDOMTIDE

For the beauty of the earth....18
Hail to the brightness....488
Hail, to the Lord's Anointed....85
Joy to the world....89
Joyful, joyful, we adore Thee....12
There's a light upon the mountains....123
We gather together....20
At length there dawns the glorious day....469
From Thee all skill and science flow....462
It came upon the midnight clear....92
Lift up our hearts....472
O come, O come, Immanuel....83
O Spirit of the Living God....182
Send down Thy truth, O God....181
The light of God is falling....468
There's a voice in the wilderness....503
These things shall be....512
"Thy Kingdom come"....463
Eternal God, whose power upholds....476
King of the City Splendid....473

O holy city, seen of John.....474
O Thou Eternal Christ of God.....130
The voice of God is calling.....454
Where cross the crowded ways of life.....465

All Saints' Day

Come, let us join our friends above.....422
Praise, my soul, the King of heaven.....77
Ye watchers and ye holy ones.....6
For the beauty of the earth.....18
Holy, holy, holy.....1
Not alone for mighty empire.....543
Ten thousand times ten thousand.....531
The Church's one foundation.....381
For all the saints.....527
Jerusalem the golden.....529
The Son of God goes forth to war.....285

Thanksgiving

Before Jehovah's awefull throne.....3
All people that on earth do dwell.....13
Come, ye thankful people.....545
Let us with a gladsome mind.....81
We gather together.....20
For all the blessings of the year.....546
For the beauty of the earth.....18
Great God of nations.....509
My God, I thank Thee.....9
Now thank we all our God.....7
O God, beneath Thy guiding hand.....493
We plow the fields and scatter.....544
When all Thy mercies, O my God.....542
Not alone for mighty empire.....543
O Lord of heaven and earth and sea.....541

[1] See also hymns at head of list.
[2] See also hymns for the season.
[3] See also hymns for the week.
J: for children only.
Ev: for use in the evening only.
Com: for use in communion service only.

Building Racial Harmony

By W. C. BRYANT

By supporting several interracial projects, St. Mark Methodist Church, Columbus, Ga., has done much to promote Christian co-operation and wholesome attitudes between churches of different races, reports the pastor of that church.

IN THE city of Columbus, where I have been pastor for the last five years, we have a Religious Council composed of white ministers of all faiths—Jewish, Catholic, and Protestant—with laymen represented from each church. Annually we observe Brotherhood Week, and speakers are brought here to address schools, civic clubs, and our council. This year, during that week, the women of all faiths also held a special meeting.

Another organization in our city is the Christian Brotherhood, composed of all Protestant ministers, from both white and Negro churches. We meet quarterly for the purpose of creating better understanding and promoting the practice of Christian principles between the races. At these meetings, Negro ministers and white ministers alternate in delivering the sermons.

Even though both of these organizations have been promoting good will between different faiths and races, I have felt that they did not go far enough. Last year, during Brotherhood Week, I wanted the church of which I am pastor to promote an interracial project of its own. Since coming here as pastor, I have sought to lead my people in the practice of Christian Brotherhood, and have preached on such texts as Acts 17:26: [*God*] *hath made of one blood all nations of men. . . .*

We selected the St. Mark African Methodist Church to work with, because the name of their local church is the same as ours. Two years ago, as our first gesture of good will, we gave them a water cooler; then, last year after our own church vacation school was over, we loaned them our books to use in a similar school in their church. In the fall of 1947, when the annual conference of the African Methodist Church met in Columbus, I was invited to give the welcoming address on behalf of white Methodist churches. In all of these contacts, I found the spirit of the Negroes cordial and appreciative.

We have in our church a Wesleyan Service Guild which was organized three years ago. It is composed of an alert group of women who are broad-minded in their thinking and who endeavor to practice the teachings of Christ. They are also missionary-minded, and in addition to regular giving carry a missionary special.

As a local project they have organized a Wesleyan Service Guild in two white churches in our city. This year the chairman of Brotherhood Week in our church, after reading literature on the subject, talked with me about taking as this year's project the organization of a Wesleyan Service Guild in a Negro church. Of course I was pleased.

The chairman then contacted the wife of the pastor of St. Mark African Methodist Church and discussed the plan with her. She was pleased with the idea, and a date was set when the ladies from our church would meet with them for organization of their Wesleyan Service Guild. On that day I went with a large number of our women and met with the two groups. The Negro pastor and a group of his most interested women and young people were present. The meeting was characterized by a fine Christian spirit and a lack of race consciousness. We met together as Christian friends, and I am sure that it was a great blessing to our church. I feel that it is a step toward better racial understanding for both groups.

your right to say it

COMMENDS OUR POLICY

PAUL E. ERTEL • *Cincinnati, Ohio*

. . . I wish to commend you for your articles on liturgy and Holy Communion. I have derived more help from them than I can describe. Today when practically all your church papers are only instruments of bureaucratic promotion, it is refreshing to have THE PASTOR risk the publication of articles of some intellectual content. Let the other papers *promote*. Give us a paper that will *undergird*.

STAMP HONORS METHODIST PREACHER

EDWARD LAIRD MILLS • *First Methodist Church, Reno, Nev.*

It is not often that a United States postage stamp carries the likeness of a Methodist preacher. The new three-cent stamp which commemorates the "Oregon Territory Centennial" does just that. On its face Jason Lee, pioneer missionary to the Oregon country, shares honors with John McLaughlin, longtime manager of the Hudson's Bay Company post at Vancouver-on-the-Columbia (a settlement not to be confused with the much younger city of the same name which is now the metropolis of British Columbia). McLaughlin was the unquestioned chief of old Oregon; Jason Lee was an outstanding prophet and promoter of the new Oregon.

Lee was nominated by Wilbur Fisk, president of Wesleyan University, for the exacting and unprecedented task of preaching the gospel to the Indians of a then foreign land. The infant Methodist missionary society made Oregon its third major project, Louisiana and Liberia having been the first two.

The Lee party composed of six persons started west from Independence, Missouri, on April 28, 1834. For guidance and protection it traveled with Nathaniel Wyeth's fur-trading caravan of seventy people. The Lees drove the first cows ever taken over the dimly marked trail to the far Northwest. Opportunities for public worship were severely limited, but on July 27, 1834, Jason Lee preached the first Protestant sermon in the Rocky Mountain region at a spot not far from the modern city of Pocatello, Idaho. That was thirteen years to a day before Brigham Young led the first band of Mormon pilgrims into the Salt Lake valley. The next day Lee conducted funeral services for a French-Canadian member of the caravan who had been killed accidentally.

Fort Vancouver was reached on September 15, nearly five months having been consumed on the two-thousand-mile journey from Independence. On the twenty-eighth day of the month, Lee preached twice to good congregations which contributed generously. These were the first Protestant sermons ever heard on the Pacific coast. On expert advice, his party by-passed the Flathead Indians, and the work which was begun among the tribes on the lower Columbia proved to be only moderately successful. This fact led Lee and his associates (reinforcements arrived in 1836, 1837, and 1839) to think in terms of American colonization. As that region was then in dispute between Great Britain and the United States, any activity in that direction was bound to have large significance for the political, economic, and social history of the territory which is now included in the states of Oregon, Washington, Idaho, and that part of Montana which lies west of the Rockies. In 1838 Mr. Lee made a trip west, incidentally carrying with him a memorial, signed by thirty-eight residents of the Willamette valley, which asserted that Oregon was "the germ of a great state." This document was later printed by order of congress.

This successful attempt of Methodists to direct the westward course of empire had some interesting by-products. It led to the first Fourth-of-July celebration on the West Coast in 1841. This took place near the site of the much later Tacoma, Washington and featured an address by one of the Methodist missionaries. Of more importance was the formation of the first American provisional government on the Pacific coast. The "convention" was held in the Methodist mission house at Champoeg in July, 1843, and was presided over by a Methodist preacher. Two years later the lay steward of the mission was chosen governor. He served until 1849, when he was succeeded by a territorial governor appointed by President Polk. It is this last event which is brought to mind by the new stamp. Surely no one has a better claim than Jason Lee to the recognition thus somewhat tardily accorded.

[*Thanks to Pastor Mills for calling attention to this bit of church history. Next month* THE PASTOR *will start a series on the beginnings of the church in Northwest Texas.—Ed.*]

AGAINST ABSOLUTES

FRANK TEMPLIN • *Trinity Methodist Church, Madison, Ind.*

Your editorial on Protestantism in the October [issue] is up to par in spirit and discernment. But must we always find all of truth in any one pocket? Or in any one New Testament chapter? What will you do, for example, if you throw away John 7, particularly verse 17? Sounds there almost as if the test of truth might be partly in the doing. Maybe even the *discovery* of truth!

Christians are going to have to quit throwing absolute extremes at each other, particularly if their appeal is to the Scripture.

FIRST THINGS FIRST

ROSS M. EVANS • *Rainelle Methodist Church, Rainelle, W. Va.*

I appreciate your editorial ["Seek Ye First"] in the September issue of THE PASTOR. . . . I think you have something in the first line. People are well meaning. They do not mean to neglect their church, but they have not learned to distinguish between primary and secondary loyalties. . . .

LIKES *THE PASTOR*

ROLLIN W. DEXTER • *Hammond, Ill.*

I don't know when I have enjoyed a magazine subscription so much as I have this. There are so many interesting and decidedly helpful articles that I don't want to miss an issue.

CONGRATULATIONS

CLAIRE C. HOYT • *First Methodist Church, Cheyenne, Wyo.*

I have had several comments on my article ["Double Your Teaching Staff," Nov., 1948, p. 24], which leads me to congratulate you. I have written articles from time to time for other magazines and have never had a single comment before. Your magazine must be read.

The Fountain

RELIGION OF DECISION

Men are made, not born, Christians.

—Tertullian, in *The Apology*

EMBARRASSING QUESTIONS

The simplest way to embarrass a normal congregation is just to ask them two ordinary questions: (1) When did you last lead someone else to Christ? (2) When did you last *try?*

—W. E. Sangster, in *Let Me Commend* (Abingdon-Cokesbury Press)

OUR BOND OF UNITY

The [Apostles'] Creed is something older, and greater, than a statement of details of opinion. It is a living bond of unity among Christians of every kindred, of every speech, of every age in history. . . . What ultimately the Creed signifies is not words, but spirit: a spirit of unity, a spirit of loyalty, a spirit of sharing in a common search.

—George Hedley, in *The Symbol of the Faith* (Macmillan Co.)

RELIGION AND LIFE

Religion, which is man's noblest attitude and response to what is highest and purest in the universe, cannot be preserved and maintained in some watertight compartment of the mind, unaffected by the total outlook on the facts and processes and interpretations of the world as a whole. If, therefore, religion in these times is to be *vital*—and if it is not vital it is negligible—it must maintain its reality, not apart from the intellectual currents of the times, but as something unmistakably real and in complete conformity with all that we know to be *true.*

—Rufus M. Jones, in *A Call to What Is Vital* (Macmillan Co.)

WHAT IS THE ISSUE?

Let go the sin of contempt, begin to associate with the Negro on brotherly terms, and inevitably you develop friendships. Friendships between men and women may lead to marriage. The logic of right human relationships is as plain as that. How, then, shall we think and what shall we do about the possibility of intermarriage?

We must be sure in our minds about the primary issue. The primary issue is not what may or may not happen if we repent of our long and dreary sinning and turn to righteousness. We are not to ask first whether we wish to intermarry and then to decide whether we will respect the dignity of the Negro as a person and a child of God.

The primary issue is brotherhood.

—Fred D. Wentzel, in *Epistle to White Christians* (Christian Education Press)

THE MEANING OF LOVE

In truth [Jesus] came not to teach men a new and pure idea of God, but to bring them to God.

—Anders Nygren, in *Agape and Eros* (Macmillan Co.)

THE WORDS WE USE

So in the Dominion of the Mind we need a national anthem which perpetually calls upon men to stand on guard in respect of the words they use and the words other men use. "Here is a delightful and precious word," they must say. "It comes trailing gracious meanings. But just what do we mean when we use it now? Are we subtly changing the emphasis so that the true meaning escapes and only a lifeless literary corpse remains? Or are we using the word sincerely and honestly with full loyalty to the morals of the mind?"

—Lynn Harold Hough, in *Christian Humanism and the Modern World* (Ryerson Press)

OF FIRST IMPORTANCE

. . . In the final analysis Churches, rituals and supplementary religious beliefs are not the *core* of religion. The core is a set of convictions about God, plus the code of conduct which grows out of those convictions.

—James Gordon Gilkey, in *Gaining the Faith You Need* (Macmillan Co.)

LESSON FOR THESE TIMES

Pray ye without ceasing in behalf of other men. For there is in them hope of repentance that they may attain to God. See, then, that they be instructed by your works, if in no other way. Be ye meek in response to their wrath, humble in opposition to their boasting: to their blasphemies return your prayers; in contrast to their error, be ye stedfast in the faith; and for their cruelty, manifest your gentleness.

—Ignatius, in *Epistle to the Ephesians*

GLORIOUS DIVERSITY

Men have their clubs and lodges. Women form groups of common interest. Yet they suddenly are outraged when Christians come together in congenial groups. The diversity of the Church is one of its glories, and I for one hope that we shall never have an organic union. There still are advances to be made in uniting for common enterprises, but to say that denominationalism is all bad is pure nonsense.

—Gerald Kennedy, in *Have This in Mind* (Harper & Bros.)

THERE'S NO MONOPOLY ON GOD

Someone should mount the citadel of Church Street and cry out to all weary, wandering Protestants: "Don't go away! It's happening here, too!" Though lost among two hundred thousand congregations and eighty million church members, [various healing and saving] "miracles" supported my contention that an indomitable force lay dormant in Protestant life. No single denomination or group had a monopoly on the spirit of God. No one held an exclusive franchise on the highway that led to all-there-is-to-know about the spiritual quest. There was nothing in the new religious groups nor in old Catholicism, there was nothing in any religious movement anywhere which could not be found in Protestantism if a man would but look for it and work to attain it. He could find God on church corners old and new, in cathedral and adobe *morada,* in gospel hall and tabernacle, in revival tent and in the church-with-the-cross-on-the-top. He could find God in Protestantism's multiplicity.

—Marcus Bach, in *Report to Protestants* (Bobbs-Merrill Co.)

THE GREAT CONTRAST

The world is openly acknowledging in word and deed the collapse of its faith in itself and seeking a faith in something other than itself. I cannot recall a more auspicious time for the immediate and incessant proclamation of the essential Christian faith. We must proclaim with every power at our disposal the central fact in life as viewed by the Christian religion. That central fact is the reality of the One Universal God, the Father of us all, most clearly revealed in the life and teachings of Jesus Christ.

When I say "Jesus Christ," I am not using the words in any magical sense. I mean the man who confronted Pilate in that little courtyard in Jerusalem nearly two thousand years ago. You will search the literature of history in vain for a greater contrast between two men. Pilate was motivated by the fear of what the Jews were saying and doing, by the fear of what Caesar might think and do about his decision. Jesus was sustained by faith in God, and by that alone.

—Harold A. Bosley, in *Main Issues Confronting Christendom* (Harper & Bros.)

WHAT DOTH GOD REQUIRE?

Perhaps we believe that God should benignly tolerate those things which we ourselves know are undeserving of human tolerance. . . . We, who are the slaves of the Lord, must realize that it is absolutely improper either to do what pleases us according to our whims, or in an abusive indulgence of pride to trample under foot what displeases us.

—Salvian, The Presbyter, in *The Governance of God*

BEYOND RATIONALISM

A mystic is a person who is conscious of a direct way of vital intercourse and correspondence between man and the invading Spirit of God. The mystic passes over the great divide from argument, debate, theorizing and proving, to actual experience of the invasion of the divine into the human. Life from beyond his margins floods into him and restores him with health and joy. An infinite ocean of light and life and love flows over all the oceans of darkness. And after this experience it seems to him that the black squares on the checkerboard of the world are on a white background, not the white squares on a black background.

—Rufus M. Jones, in *A Call to What is Vital* (Macmillan Co.)

NUMBERS, OR QUALITY?

Our church schools are tremendously important. Here is an opportunity to enable children and adults to see life as God sees it, if the appeal is to the intellect and intuition rather than to the emotion. The emotion will not be lacking but is better left to take care of itself. But many church school teachers are religiously and philosophically as illiterate as their pupils. Our churches are often more proud of the number in the school than of the quality of the school. Churches should spend more of their money in securing trained teachers and supervisors. Teachers should usually be paid and held responsible for careful preparation and faithful teaching. There is no more reason why they should serve without compensation than should the minister. In the Catholic church the teacher and the priest serve on much the same basis, but in other churches the teachers are chosen on the basis of willingness rather than ability. This is all the more fatal because the time for religious instruction is so limited in modern society.

—William Allison Shimer, in *Conscious Clay* (Charles Scribner's Sons)

LOVE YOUR ENEMIES

If our love were what it ought to be, Luther says, it would flow forth out of a pure heart toward all men, both friends and enemies, like that of our heavenly Father, who lets His sun rise on the evil and the good, and sends His rain on the thankful and the unthankful. We should not reserve our love for those who are well-disposed to us, or from whom we derive some profit or pleasure; for to do so is typical of the self-love that does nothing freely, but seeks its own advantage and not its neighbor's.

—Philip S. Watson, in *Let God be God* (Muhlenberg Press)

EVERYBODY IS AGAINST SIN

It is easy for the preacher to gain a false sense of prophecy by the fervor of his outcries against sin. But too often he is flaying a lifeless dummy. It is an idle pastime at best, and a vicious process of deception at worst. Everybody is against sin, but few persons recognize it except in highly-publicized *types* of individuals and places, least of all in themselves and their own surroundings.

—E. Winston Jones, in *Preaching and the Dramatic Arts* (Macmillan Co.)

OF BOOKS

I remember a conversation once with a summer neighbor of mine, Bishop Frederick Leete of the Methodist church, when he told me of a visit that he had made to a young minister's home. While they were talking, the young man was called away to the telephone and there had been an opportunity to scan the books in his library. The Bishop found there almost exclusively current books of religious controversy and among them not a single devotional book that could bring the minister back to his own central commitment and quicken his devotional life. "I could surmise, then and there what the young man was preaching to his people, how he was feeding his congregation and where he would be ten years from then, if he did not change his fodder, and know that my prediction would not fall far of the mark," he quietly added. And I suspect he was right. For the habits we form early and the tools we have ever at hand, whether we are clergy or laity, do much to mark the course of our lives.

—Douglas V. Steere, in *Doors Into Life* (Harper & Bros.)

THE CHURCH AND ATOMIC ENERGY

. . . For the Church to think and speak Christianly about atomic energy would not be for it to utter pompous but irrelevant pronouncements about how we must become Christian or destroy ourselves. Rather, it would point to a whole new attitude toward life in which the destruction of our world, if that is God's will, can be viewed with equanimity and without fear.

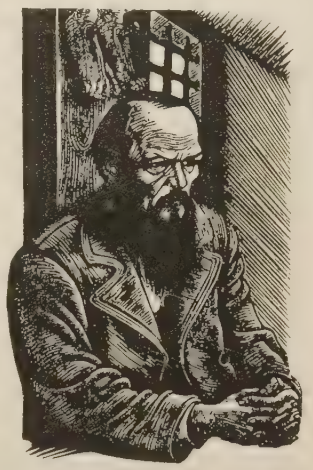
—W. Burnet Easton, Jr., in *Thinking Christianly* (Macmillan Co.)

Out of the Depths: THE LIFE AND WORK OF DOSTOEVSKY

By WOODROW GEIER

THERE is one conclusion regarding the life of Fyodor Dostoevsky upon which all biographers seem to agree: Hardly any story about him would be incredible. He was a giant who was at home only in exceptional circumstances; he thrived in the storm. Two words—suffering and grace—seem to give us the key to understanding him, and the best introduction to his works is the story of his life; for he lived his novels.

Suffering, in its deeps, he knew throughout his life. Born in Moscow in the year 1821, Dostoevsky was the son of an army doctor, whose drunkenness and hard discipline cast gloom over the Dostoevsky household. In 1837, Fyodor's mother died. Soon afterwards the elder Dostoevsky's cruelty provoked his servants to slay him in his own carriage. It was a tradition in the family that Fyodor had his first seizure of epilepsy upon first learning of his father's murder. Many times throughout his life he was ravaged by violent epileptic attacks.



Dostoevsky

As a youth, Dostoevsky studied engineering (for which he had no liking) and spent some time in the army. He left the army in 1844 to try his talents at writing. In the next two years he learned the life of cheap boarding houses and pawn shops while he maneuvered to keep from starving. He published *Poor Folk* in 1846. The St. Petersburg literary world greeted him as a genius.

With the success of his first novel, Dostoevsky planned to settle down in St. Petersburg, to enjoy the company of artistic circles, and to pay off his debts. But success brought no peace. Some of the very critics who had hailed him so enthusiastically began to heap abuse and ridicule upon his work. The novelist began a life-long feud with Turgenev, who once characterized Dostoevsky as "the most evil Christian I have ever met." Dostoevsky imagined his literary associates were persecuting him. Signs of mental illness multiplied.

The truth of the matter was that the existence of St. Petersburg was too tame for Dostoevsky. He needed a stroke of destiny, something to free him from futility and to unify his powers. The blow fell. Dostoevsky had joined a subversive society, in which the Tsar's censorship and the national system of serfdom came under attack. The novelist and twenty other conspirators were arrested, tried, and sentenced to death. One morning he stood in the snow before the scaffold, ready for the firing squad. A priest held up a crucifix for the novelist to kiss. Just as the soldiers were prepared to fire, the Tsar's emissary rushed up with a reprieve, and the prisoners were sent to Siberia.

Of his exile, Dostoevsky wrote later, "As for [these] four years, I regard them as a period when I was buried alive and locked in a coffin. What a terrible period it was!" At the prison in Omsk, he experienced all the horrors of the Russian penal system, including the barbarities of officials, the dirt, flies, cold, loneliness, and hardships. He also was able to study criminal types. Here he got material for *The House of the Dead*, the memories of which, said Grand Duke Vladimir, "effected a vast reform in all Siberian prisons." Years later Dostoevsky was reproached one day by a young physician for his ideas regarding the Russian people and their future. "Who has given you the right to speak thus in the name of the Russian people?" the doctor exclaimed. The writer simply raised the bottom of his trousers and showed his ankle on which was the scar of Siberian chains. "This gave me the right," he replied. In prison Dostoevsky was allowed to read some classics of Old World literature and philosophy, but his closest companion was the New Testament.

The agony of Dostoevsky's prison years ended in 1854, when he was released and enrolled as a private in the Seventh Siberian Regiment of the Line. Two years later he became a non-commissioned officer. During his military days in Siberia, he married Madame Issayev, whose husband, a poor schoolteacher, had died of tuberculosis. Dostoevsky had courted Madame Issayev long before her husband's death. The marriage was an unhappy one; for, disappointed over being married to an epileptic and humiliated by poverty, Dostoevsky's wife heaped an unrelenting criticism upon him. Their embittered life together was ended with her death in 1864, even as he was having a love affair with the famed Pauline Suslova. This young woman, enticed by the new spirit of feminine freedom, brought Dostoevsky under her sensual dominance only to reject him after the two had tormented each other on their tours across Europe.

In the year 1858, Dostoevsky's rights of hereditary nobility were restored and he left the army. He returned to St. Petersburg and published *Injury and Insult* and *The House of the Dead*. Here again he led a turbulent existence, being constantly hounded by creditors and nagging relatives. The year 1864 marked not only the death of his wife but also the death of his brother Michael, on whose comfort Fyodor had depended very much during his years of poverty and exile. In that year also Dostoevsky lost his close friend and collaborator in journalistic enterprises, Appollon Grigoryev.

The biographers are agreed, I think, that the most fortunate event in the life of Dostoevsky was his marriage in 1867 to Anna Grigorievna Snitkin, the young woman whom he had employed as a secretary the year before. Troyat says, "She dusted, so to speak, Dostoevsky's life."

Anna was no genius, though she was compelled to rise to genius to manage her husband's financial affairs. But

she brought kindness and order into the artist's life. She was one of those persons of ordinary talents and abilities whose common sense and loyalty help persons of unusual endowments to mount to the heights of creative achievements. One wonders what would have happened to the tired and despairing novelist if Anna had not mediated to him a grace akin to the very grace of God.

Madame Dostoevsky was true to her husband even when he gambled away her personal clothing; for during the early stage of their marriage the novelist became an inveterate gambler. After his gambling he would return to their miserable rooms, sob out the story of his losses, and promise Anna that he was renouncing the roulette table forever. The next day he would borrow money or pawn their personal property to play again. One night he lost everything he owned. Tortured by the thoughts of his wife and little daughter waiting for him, the novelist ran from the gambling hall in search of a priest. After trotting through the streets for a while, he found himself at the door of a synagogue. Here he came to his senses. He returned to the hotel. Never again did he gamble.

The last fifteen years of his life marked the great, creative phase, though this period too saw Dostoevsky harassed by illness and creditors. Never was he free from the fear of epileptic seizures, and he supported several poor relatives to the end of his days. His first child, Sonya, died in 1868. From Geneva he wrote mourning her death: "And now they tell me, to console me, that I shall surely have other children. But where is Sonya! Where is the little creature for whom I would, believe me, gladly have suffered death upon the cross, if *she* could have remained alive?" Despite the continued burdens of ill health and debt, the novelist published in these years *Crime and Punishment, The Idiot, The Eternal Husband, The Possessed, The Diary of a Writer, A Raw Youth,* and *The Brothers Karamazov.* His work was interrupted briefly in 1874—an interruption caused by his arrest for infraction of censorship regulations.

From these last years have come to us many stories of Dostoevsky's compassion for the poor and his love for children. Once he was savagely attacked by a man out of work, a man whom he had never seen in his life. The case was brought into the police court, where Dostoevsky interceded for the man on the grounds that he had been driven to violence by despair. The novelist gave to the poor without much discrimination. One day Madame Dostoevsky, seeing her husband coming home, threw an old shawl over her head, placed herself in his path, and, imitating a beggar, asked for alms. He gave her money without looking up, only to be infuriated by her laughter. His tenderness toward children rivals that of Dickens and Stevenson, and no more charming pictures of childhood have been painted in world literature perhaps than in his novels.

The end of Dostoevsky's career is as strange as almost any other episode in his tumultuous life. In the year 1880, he was invited to make a speech at the meeting of the Society of Lovers of Russian Letters. It was to be at the assembly commemorating the life and work of the poet Pushkin, and the leading writers of Russia were to take part. The leaders of Russian thought were divided into hostile camps: Westerners and Slavophils. The Russia of the new humanism and socialism was at war with the Russia of the past. It was a bitter era when the intellectuals, divorced from the life of the common people, were in violent disagreement over the aims of the nation even while revolution beat upon Tsarist Russia from without and from within. Dostoevsky spoke to this situation. When he spoke it was as though all that he had suffered and learned in the past was catalyzed into one fiery appeal for Russia to accept the best of the old and the new. The burden of his message was: "Humble thyself, thou man of pride! Set thy hand to labour, thou man of leisure." So powerful was Dostoevsky's address that the crowds surged to the platform, exclaiming, "You are a prophet. We have become better human beings since reading *The Brothers Karamazov.*" Turgenev hugged the speaker. Old enemies embraced and vowed that they would reform their conduct. People fell at Dostoevsky's feet and kissed his hands.

A few months later Dostoevsky died. On his deathbed he said to his little daughter and son: "Even if you should be so unhappy as to commit a crime in the course

An interpretation of "The Legend of the Grand Inquisitor," from a wood engraving by Fritz Eichenberg. This, and the wood engraving of Dostoevsky on the opposite page, are used by courtesy of Association Press.

of your life, never despair of God. You are His children; humble yourselves before Him as before your father, implore His pardon, and He will rejoice over your repentance, as the father rejoiced over that of the Prodigal Son." There was mourning in the huts of the peasants as well as in the palaces of the Romanovs when Dostoevsky was gone. He had become the counselor of Russian youth on every imaginable type of problem.

I

Of what significance is Dostoevsky to the pastor or church leader of twentieth century America? Books have been written about his psychological contributions in anticipation of Freud, his political and social philosophy, and his magnitude as a creative artist. His significance for Christian theology has fortunately been interpreted to us by Nicolas Berdyaev. But I should like to mention a few points at which we can learn from Dostoevsky.

An existentialist thinker (his reference is theistic, M. Sartre!) and a master of the *tragic sense,* Dostoevsky explores in his novels all the dark chasms of man's loneliness and homesickness. He probes the unconscious as no other novelist ever has, and he recoils from no revelation of man's fear, sin, and degradation. He always asks, J. A. T. Lloyd reminds us, "What is the real sin deep down beneath the make-believe of transgression?" And Janko Lavrin concludes that Dostoevsky sees man's basic urge in the will to assert and affirm his own ego; in the "will to power."

This "will to power" he paints in all its hideous shapes. It is shown in old Karamazov's ruthless sensuality, in Ivan's proud atheism, in the Grand Inquisitor's attempts to "correct" Christ's work by enslaving men who find freedom intolerable. Raskolnikov, hero of *Crime and Punishment,* rationalized his murder of the pawnbroker, telling himself that she was worthless and he was in need of money, but he knew in his inmost heart that his desire was to transcend the laws that govern ordinary human existence and to assert his power. The problem of sin is Dostoevsky's great preoccupation, and we can learn from him new dimensions of thought regarding it. Reading him, we can understand the tragic depths in man and learn how to correct our romantic views of human nature. Pelagius was wrong after all.

But what makes Dostoevsky even more important for us is the fact that he is primarily a novelist of Christianity, as Merejkovsky has shown. Not sin only, but redemption is his preoccupation. "Man cannot commit a sin so great," says the elder in *The Brothers Karamazov,* "as to exhaust the infinite love of God." Dostoevsky gives us stories of the great sinners, but he leads us to see that the grace of God can cure their sin. In his dealing with the problem of redemption, he is, like Augustine, the great teacher of the value of suffering and humility. Man's rebellion against God results in the suffering of deepest hell. But salvation lies in the breaking of man's pride. "The essential condition of human existence, says Stephan Trofimovich in *The Possessed,* "is that man should always be able to bow down before something infinitely great. If men are deprived of this, they cannot go on living, they will die of despair." Raskolnikov finds this clue to his redemption when, bowed before the prostitute Sonia, he exclaims, "It is not before you that I have prostrated myself but before all human suffering." Hope for man rests in the self-humiliation of the Christ who came to reconcile man to God. In *The Possessed* the engineer speaks of an ultimate day "when three Crosses were erected in the middle of the earth." He speculates about the role of Christ: "The whole planet, with all that covers it—without this Man—is only madness. Neither before nor after Him has His like been met with, and that itself is a miracle. Yes, it is a miracle, the solitary existence of this Man in the flight of ages."

Weighed down by the mysteries of life, caught in the fierce thrust for power, man's life on earth is isolated and hopeless without divine aid. Mitya, in *The Brothers Karamazov,* deplores the age-wide tragedy of the Fall: "I can't endure the thought that a man of lofty mind and heart begins with the ideal of the Madonna and ends with the ideal of Sodom." But Father Zossima affirms the supernatural: "Much on earth is hidden from us, but to make up for that we have been given a precious mystic sense of our living bond with the other world, with the heavenly world, and the roots of our best thoughts and feelings are not here but in other worlds." It is because man is a child of eternity, bearing forever the stamp of the divine, that his soul can survive all sin, all pain and suffering. Dostoevsky's life and work teach us much about the lovingkindness of God.

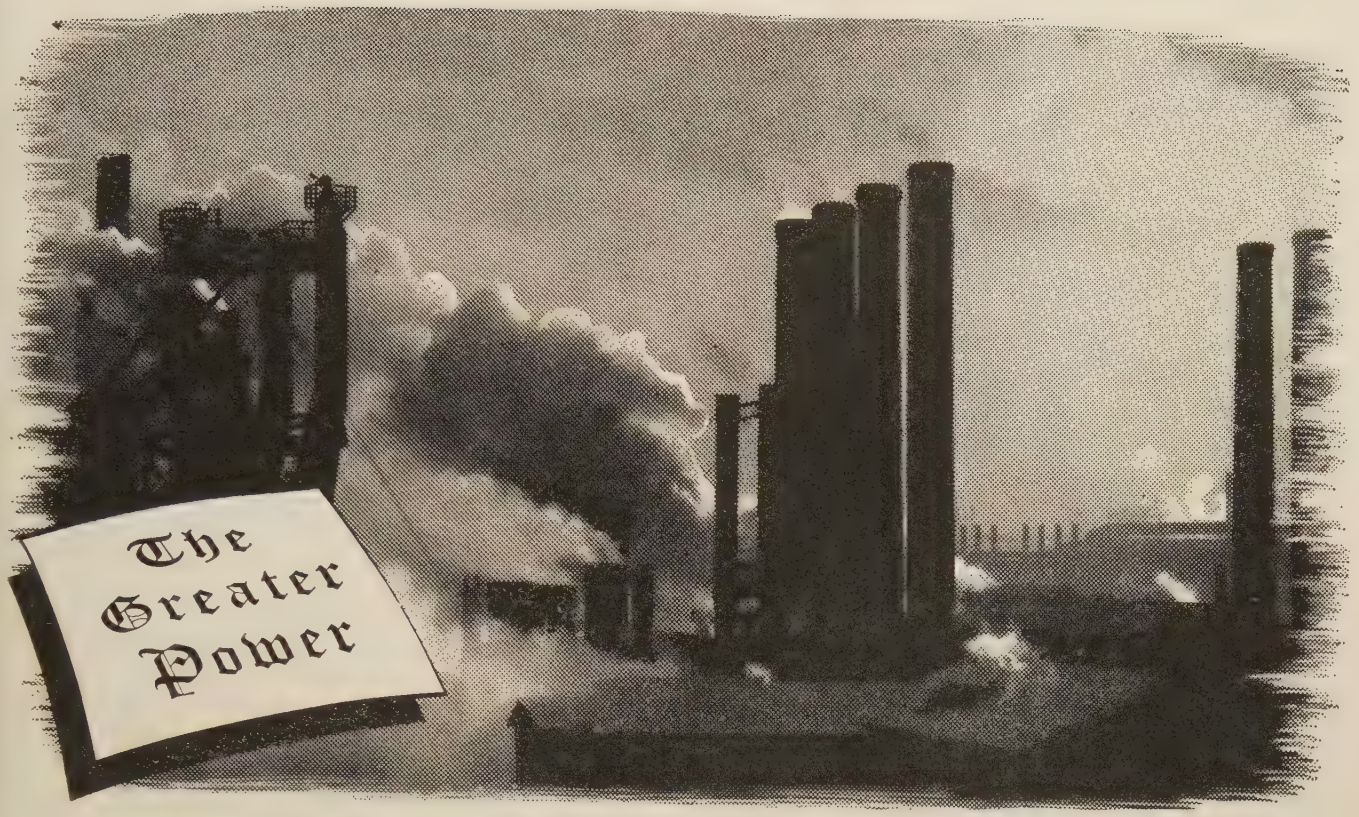
But Dostoevsky is for us not only an interpreter of redemption and grace; he also reveals the true soul of the Russian people. The native land he loves and exalts turns its back upon the thuggery and imperialism that have soaked Europe in blood. "To be a real Russian, to be fully Russian," he writes, "means only (remember this well) to be brother to all men. . . ."

He accepts some of the economics of the new socialism, but his is a socialism that would free the workers from enslavement and give them the legitimate fruits of their toil. He rejects the socialism that ridicules Christianity, becomes a religion itself, and demands absolute allegiance. Society, the folk, the party, or the spirit of science can never take the place of God.

But the exploitive, utilitarian spirit of Western capitalism he also hates passionately. His strictures against an industrial order that exacts the sweat and blood of little children are as devastating as Elizabeth Barrett Browning's "The Cry of the Children."

Finally, Dostoevsky is the prophet of freedom most superbly in "The Legend of the Grand Inquisitor," his masterpiece. There the Son of God stands only in silence to refute the madness of the Cardinal, who dominates men for their "good." The old man says, "There are three powers, three powers alone, able to conquer and hold captive for ever the conscience of these impotent rebels for their happiness—those forces are miracle, mystery and authority. Thou hast rejected all three and hast set the example for doing so." The totalitarian Church of Rome has sought to found Christ's work on these three forces, illustrating the eternal arrogance of human institutions craving for power. The Inquisitor deplores the

[***Continued on page 43***]



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"A Very Live Liberal" Attacks

MORALS AND THE NEW THEOLOGY, *by H. D. Lewis. Harper & Bros., 160 pp., $2.*

With so many Lewises about, it is well to start this review by identifying "H. D." as professor of philosophy at the University of North Wales in Bangor. Known chiefly hitherto as a writer for British philosophical journals, he has produced a small but trenchant volume that assures him a place as a philosophical theologian.

This book is throughout an attack on so-called "neo-orthodoxy" from an ethical point of view. The reviewer confesses his hearty agreement with Professor Lewis' main argument; but whether one agrees or disagrees with this book, it is worthy of the careful attention of preachers, theologians, and philosophers. The style is clear, the argument definite, and the issues fundamental.

The standpoint of the author is well summarized in his own words. "To lay real hold on religion, we must do so with our whole personality." "Sin implies guilt and responsibility, and we cannot retain these ideas, in any properly ethical sense, if we assimilate moral evil to ill-health." (This suggests that there is a point when alcoholism is sin before it becomes disease.) "To assert that all men are 'equally sinful' seems therefore a complete repudiation of the presumption upon which ordinary ethical thinking proceeds." Doubtless Barth would agree with Lewis here, but Lewis would accept ordinary ethical thinking, while Barth would reject it. Lewis affirms that "responsibility is essentially individual." "There can be no true religion without morality."

Thus Lewis stands in the tradition of ethical religion. Among British contemporaries, Tennant and Ewing are his heroes, notably the latter when he says that "ethics cannot be derived from theology, but must rather come first." This position, by the way, is identical with that of the reviewer in Chapter II of his *Religious Values* (Abingdon Press, 1925), on "The Moral Basis of Religious Values." Lewis defends Kant against Brunner. As a quotation on the title page indicates, Lewis is a Pelagian; he cites Erasmus' words, "hating Pelagius over much," as descriptive of the "new theology." He is in the ethical tradition of Jesus and the prophets, especially of Jeremiah and Ezekiel, in contrast to the Calvinistic-Barthian interpretation of the Apostle Paul.

Among the thinkers whom he attacks most specifically and frequently are Barth, Brunner, and Reinhold Niebuhr, as well as J. S. Whale, O. C. Quick, and D. R. Davies. For details the reader must turn to the book. Lewis is especially hostile to the idea of "universal sin" (his term for original sin) if it is taken to mean anything other than voluntary sin by responsible individuals. "Man" cannot sin; only a man can sin. "In Adam's fall we sinnéd all" is false. He rebukes Luther for the declaration that "free-will lies prostrate." He rejects the idea of a collective sin or guilt which is other than the sin of individual members of the collective. "No man can answer for another's sin." The notion of collective guilt is a "primitive attitude." He finds in "the spread of Lutheran ideas" a "perverse and cloying pessimism," which stresses "satanic forces" at the expense of individual responsibility.

It would be an error to take this book as mere moralistic humanism. Lewis esteems Rudolph Otto highly, and thinks that "the new emphasis on the transcendent nature of God is exceptionally timely."

On the other hand, it would also be an error to regard Lewis as having made an adequately thorough critique of the "new theology." He deals with selected topics. He does not recognize the importance of the new emphasis on divine initiative and divine sovereignty, despite his acknowledgment of transcendence. He does not take the tragedy of modern man seriously enough. His emphasis on individual responsibility, however sound it may be, is not developed into a sufficiently social ethic, although he rightly uses it to attack the condemnation of all Germans for the sins of the Nazi government.

Those who have been led by new theologians to suppose that liberalism is dead will find in Lewis a very live liberal. Those who have become confused about man's freedom and moral responsibility by the recent stress on man's total corruption may well derive light and hope from this volume of personalistic ethics.—***Edgar Sheffield Brightman.***

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The Meaning of Our Timeless Creed

THE SYMBOL OF THE FAITH, *by George Hedley. Macmillan Co., 173 pp., $2.50.*

George Hedley's latest book has the sub-title, "A Study of the Apostles' Creed." The innumerable company of those who have found themselves unable to make a literal profession of this ancient creed will read the volume with deep interest. Fourteen of the seventeen chapters were originally presented as sermons in the Mills College Chapel. All of them are designed to answer the questions which arise in the minds of twentieth century men when they are confronted with this creed, which, as we know it, "seems to have taken definite shape . . . during the fourth century A.D."

The basic thesis of the book is reflected in the title. The author contends that the Apostles' Creed was never intended to be a precise formulation of Christian orthodoxy, but was used as a symbol of the faith rather than a definition of it. The recital of the Apostles' Creed was therefore a sign that the worshiper shared the faith of the church; it was never a catalogue of dogmas. Some of the phrases which trouble moderns because of their supernaturalism came into the creed in protest against supernaturalism! An instance of this is the phrase "born of the Virgin Mary," which in the fourth century was a protest against the Gnostic heresy that Jesus had no normal human nature at all. The whole creed took its character from the conditions faced by the early church.

Many have remarked the disappointing fact that the Apostles' Creed neglects the ethical demands of the teachings of Jesus. Dr. Hedley deals with this problem in a chapter entitled, "The Surprising Silence." He explains it on the ground that the teachings of Jesus were not challenged in the church. Gnostics and orthodox Christians alike acknowledged their authority, and the creed assumed them because they were not in dispute. In the fourth century the attack upon Christianity was metaphysical rather than moral; today it is moral rather than metaphysical. The silence was entirely natural.

The language of the Apostles' Creed was determined by the conditions faced by the church in the fourth century; the realities dealt with in the Apostles' Creed are timeless. A major value of Dr. Hedley's treatment of his theme is the fact that, after explaining why the several articles of the creed were given the form in which they have come down to us, he goes on to interpret them in the light of the external values they express. The book has, therefore, a distinct devotional quality. It cannot be read thoughtfully without a deepening appreciation of essential Christian truth.

Successive generations of Christians must interpret their faith in eternal things in terms which are relevant to their own day. Dr. Hedley's book has such a purpose, and may properly be described as a timely book with a timeless theme.—***Cecil F. Ristow.***

The Christian Church in Society

AMERICA'S SPIRITUAL CULTURE, *by Bernard E. Meland. Harper Bros., 216 pp., $2.50.*

Protestant preachers who have been alerted to the paralytic encroachment of secularism in our culture will want to read this book. They will want to discover the formative role which the man in the pulpit may play in the present conflict of emerging values that lay claim to the interests, aspirations, energies, and ideas of mankind. They will want to discover for themselves what Bernard E. Meland means when he says that they must go beyond the role of critics and prophets to that of "participants in the constructive function of shaping this merging order of life toward spiritual ends."

The author believes that the churches in American life have a greater opportunity than they are now using to formulate a spiritual culture. Through their influence upon the lives of individuals and groups, they can motivate our way of life towards spiritual ends. However, the message of the pulpit must be closely related to the actual aims and purposes of the people. Culture is a corporate concern. It calls for a more united approach among the variant Protestant voices. It calls for a beginning of a new program of mass education which is more extensive than any we have dreamed heretofore. Despite the tradition of separation of church and state, there is a creative role in the development of culture that the church can play through the influence of its people in education. "Education reinforces the spiritual growth of culture when its processes are sufficiently sensitive to the ends of these value-centered enterprises to provide understanding and the nurture of capacities to participate responsibly in the pursuit of these ends."

There is some rewarding reading in the chapter "Those Outside the Church." It is an honest evaluation of our Protestant outreach. We certainly need to become more creative in the ways in which we try to reach the thoughts and feelings of workers, intellectuals, and passive pagans. As we move in new directions toward regional renascence and a new appreciation of the American home, and continue the tasks of social rebuilding, Meland believes preachers can lift the sights of the people of America from selfish and material concerns toward spiritual values that fulfill all of life.

By the way, do you have a baccalaureate sermon coming up? If so, this book is required reading.—***Robert S. Clemmons.***

Jowett: The Preacher and the Man

THE BEST OF JOHN HENRY JOWETT, *by Gerald Kennedy. Harper & Bros., 167 pp., $2.50.*

One of those magical names which come out of the recent past is John Henry Jowett. Every minister knows the name, for Dr. Jowett belongs in the tradition of great preaching. St. James Church of Newcastle . . . Carr's Lane Chapel of Birmingham . . . Fifth Avenue Presbyterian Church of New York . . . Westminster Chapel of London—these are the places where Jowett preached, and the time was 1888 to 1922.

Just as an artist spends time in the great galleries studying and enjoying the work of other painters, so the minister delights to spend time in reading the sermons and meditations and devotional material of the master craftsmen in the church. Sometimes one studies critically to discover the technics of effective sermon construction. More often one reads for enjoyment and discovers that the joy which he has found in the work of another preacher mightily stimulates him for his own task. To help us in this, Gerald Kennedy has edited *The Best of John Henry Jowett.* Included in the anthology is an introduction by Bishop Kennedy. He briefly sketches the life of John Henry Jowett and discusses the distinguishing characteristics of his preaching and his work. This is a fine summary of the life and nature of the man and gives one an excellent picture of Jowett.

This anthology is truly "the best of John Henry Jowett." It is the cream of his many books. All of his life he published sermons, addresses, and devotional materials in one book after another, and this anthology culls out the best of what he has done. It reveals his variety of literary patterns. Foremost, of course, is the sermon itself, of which twelve are included. It also presents a group of meditations, some short addresses, a number of prayers, several Bible studies, and two lectures. Here are the basic literary forms which any minister is bound to use. From the point of view of structure and style, these readings make good material for the preacher craftsman to study.

Through all the variety of Jowett's material, however, there runs the familiar unifying force: the Bible. John Henry Jowett preached, thought, and taught from the Bible. Wonderful was his ability to take a Bible text and either reveal the many facets of its manifold meaning or develop its meaning in logical fashion. Even his addresses began with a text. Yes, even his lectures emerged out of a word of Scripture. This scriptural material is used so naturally one never has the impression that it is at all affected or that it is an exposition tour de force.

Particularly interesting are the twelve sermons, which are vigorous and relevant to the needs and the interests of people. Interesting, also, are the two closing addresses on the work of the preacher. In his discussion of "The Preacher in His Pulpit" way back in 1912, Jowett revealed the necessity of a carefully planned service of worship which is more than a set of mere preliminaries. To have him say that a sermon must be placed in an adequate devotional setting reveals something of the secret of his own effective preaching.—***Clarence Seidenspinner.***

On Seeing Our World as a Whole

CIVILIZATION ON TRIAL, *By Arnold J. Toynbee. Oxford Univ. Press, 263 pp., $3.50.*

Dr. Toynbee has performed magnificent service in his widely read *Study of History.* Dr. Somervell has given them an even greater reading audience by his splendid condensation of the five books already published into one compact volume.

Civilization on Trial is a collection of thirteen essays written at different dates, several as long as twenty years ago, but the majority within the last fifteen months, which, though scattered and at times presented before special bodies and directed to special ends, satisfy the author himself as to the unity of their outlook, aim, and idea. A judgment which the readers of the larger volumes are likely to endorse.

Dr. Toynbee defines the common aim that runs through his series of papers as "the familiar idea that the universe becomes intelligible to the extent of our ability to apprehend it as a whole."

He is in accord with Einstein, in his different field, when he says that "the most incomprehensible thing about the universe is that it is comprehensible." There is nothing, either in physics or in history, that violates the constitution of the human mind. Interpretations may be mistaken, but never because the human mind is fundamentally unfitted to perceive the world. The universe is not an insoluble enigma. Neither is history. There are regions beyond us, but they are continuous with the lands we know.

Toynbee

Dr. Toynbee is an inspiration because he persists in seeing life as a whole. Because things happened in different places, at different times, and under different conditions, they are not irrelevant to things as they are. This allows him to bring together events widely separated, and with distinctive marks, and make them seem contemporaneous. This is one of his major excellences.

That in itself is not uncommon. The repetitive reactions of the human mind to similar occurrences is a commonplace observation, though often our comparisons are superficial.

But Toynbee made it clear that amid all his researches

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he has achieved a certain basic conviction, and is bold enough to state it. For him, historical study is not an end in itself. It is broken up into civilizations, and even if there were but one civilization, it would still be criss-crossed by nations, which are plural, not singular, and out of their inevitable encounters, the higher religions are born into the world, which in their turn are not intelligible in terms of this world only; but with mundane history is one aspect of the life of a Kingdom of Heaven, of which this world is one province. So, he says, "history passes over into theology. To him return ye every one."

All of which adds tremendously to the significance of one of his statements—or indeed understatements—in the fifth essay on "The Unification of the World": "For religion, after all, is the *serious* business of the human race." This leads him to conclude the volume with "The Meaning of History for the Soul," reaching a climax in the final paragraph in this way: "On such a view, this world would not be a spiritual exercise ground beyond the pale of the Kingdom of God; it would be a province of the Kingdom—one province only, and not the most important one, yet one which had the same absolute value as the rest, and therefore one in which spiritual action could, and would, be fully significant and worth while; the one thing of manifest and abiding value in a world in which all other things are vanity."

Within this framework this profound scholar's researches are as flexible as they are strong. There is breadth of vision, keenness of insight, understanding in dealing with other races and religions than his own. Of special interest are the chapters on "The Present Point in History"; "The Dwarfing of Europe"; "Russia's Byzantine Heritage"; "Islam, the West, and the Future"; and the final chapter already mentioned. Christian ministers and laymen leaders will find it very rewarding.—***Frederick W. Norwood.***

Planned Rural Parsonages

THE HOME OF THE RURAL PASTOR, *by Ralph A. Felton. Department of the Rural Church, Drew Theological Seminary. 111 pp., $.40.*

If Methodists believed in purgatory, it would be quite certain that the spirit of Ralph Felton would linger but a short time before it would be prayed through to paradise. You see, there would be so many country preachers, and their *wives,* who would be giving his soul a boost.

This is simply by way of introduction to another of the invaluable pamphlets on rural church life which Dr. Felton has prepared for us. In some respects, I think this is the best and most practical of the lot.

The Home of the Rural Pastor is written after an investigation of some 1,171 parsonages that were studied by the author and some graduate students at Drew Seminary who helped him. From forty-seven states Ralph Felton got his information, from 1,171 pastors and their wives, and in addition he picked the brains of home economics teachers, extension specialists, and the Good Housekeeping Institute to help him.

As always, Dr. Felton is practical. He takes seriously the plea of the modern architect, "Form Follows Function." He notices the function of the parsonage to be a home for the pastor and his wife, and in addition, a specialized workshop for the pastor, plus existing as a center for many functions for which the ordinary home is not required.

The pamphlet lists various kinds of information concerning ownership, location of parsonages, insurance, average size of the parsonage family, relationship of the parsonage to other homes in the community, type of construction, adequacy of the living room for church groups to meet in. He gives, of course, a full chapter to the pastor's study, a place so often neglected in both the planning of the parsonage and its maintenance by the local church. After listing various types of equipment that are needed in the study—lamps, filing cabinets, typewriter—he notes that one elderly pastor wrote, "What church anywhere makes such provision? To have all these would leave no place for the Christ we preach and serve." Well, it may be that the kingdom of God will not be brought in by the mimeograph and the card index file, but without doubt, in our day it will increase the efficiency of the rural minister.

A great deal of space is given to the kitchen and storage space in the rural parsonage. Practical suggestions are made concerning how to go about remodeling a minister's home and obtaining the support of the church and parsonage committee in the project. I wish that many rural parsonage committees would read the chapter on the laundry, and then do something about it! The author discusses the arrangement of the house, various floor plans are given, suggestions are made about basement, recreation room, the garage, and so on. A sixty-three item check list is printed, plus a list of standard equipment for the rural parsonage. The booklet is illustrated.

A good project for the Town and Country Commission of almost any Conference would be to purchase an adequate supply of *The Home of the Rural Pastor* and see that a copy is placed in the hands of the chairman of every parsonage committee in the conference. Then a year later, it might check up to see what has been done.—***Roger Ortmayer.***

The Hebrews and Scripture

THE BOOK OF BOOKS: AN INTRODUCTION, *by Solomon Goldman. Harper & Bros., 459 pp., $3.75.*

This volume is the first of thirteen to be produced under the title "The Book of Human Destiny." In the biblical field, the term "Introduction" is used in a highly technical sense; and in that usage means the presentation of a summary of scholarly research and conclusions concerning the biblical book being discussed. Rabbi Goldman uses the term in its broader sense, however, and this volume is concerned with presenting his very positive convictions as he prepares the reader for the forthcoming twelve volumes. In six provocative chapters he states

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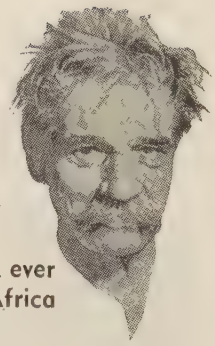

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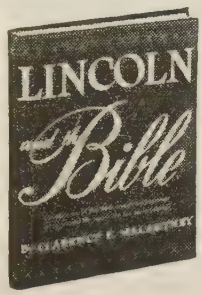

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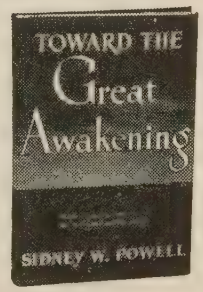

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clearly his position regarding the relation of the Hebrew people to the production of the Hebrew Scripture.

Chapter One, "The Achievement and the Instrument—the Hebrew Bible," is primarily concerned with the drive behind the literary effort of the Hebrews. There is much discussion concerning the place of Hebrew in the family of languages, and the peculiar strength expressed through that language. Something of the power and beauty of the Hebrew language and Scripture is reflected in Rabbi Goldman's own writing.

"Graven Images," Chapter Two, makes defense of the position that the Hebrews, not noted for their expression in the plastic arts, found creative joy in writing. "They converted myths into metaphors. Instead of utilizing the plastic arts, they illumined and vitalized the nonhuman world through analogical comparison with the world of man. . . . The result was not only exquisite figures of speech, but, what is even more significant, imperishable ethical values."

The third chapter, entitled "The Hebrew Canon" sheds no new light on the problem of canonizing the Old Testament. Information, as this writer states, is vague; but like other writers, Rabbi Goldman feels that canonization is a process of ecclesiastical authority. There is increasing evidence to indicate that church councils have merely added ecclesiastic approval to the body of literature already well fixed in the church at large by usage and by value of the literature to the groups of worshipers.

Chapter Four, "Biblical Criticism," adds much information too often missing in Christian summaries of biblical scholarship, that of the contribution of Jewish scholars themselves. Goldman's treatment of the Graf-Wellhausen school, however, is itself incomplete. Scholars in that tradition are the first to admit that great changes were needed and have been made in the original theories. Nevertheless it must not be forgotten that our great appreciation of the magnificent moral growth of the Hebrew people has come as a result of the pioneering work done by Astruc, Graf, Wellhausen, Gressman, and others. Goldman's writing is almost querulous as he complains (1) that Jews have not been given their due in the field of biblical scholarship, and (2) that the Jew has been robbed of a rich heritage when question is raised concerning the historicity of certain great characters in the historical tradition. We can fully sympathize, but it should be noted by the Rabbi that Moses stands out today as a heroic historical figure because careful biblical scholarship has stripped away the gaudy wrappings in which an adulant people had smothered him.

Taking the title of one of James Henry Breasted's books (*The Dawn of Conscience*) for his fifth chapter, Dr. Goldman defends the Hebrew parentage of great moral convictions as against the Egyptian origin proposed by Breasted. Certainly Breasted is wrong when he credits the Egyptians with originating Monotheism, but Goldman is also wrong when he implies that Breasted is a "fellow-traveler" with Anti-Semitists.

The final chapter, "An Eternally Effective Book," considers the Bible (OT) "in relation to the world it has helped fashion." It has shaped the destinies of whole

peoples, "taken possession of every fibre and faculty of the Jews themselves," and the Christians "have emulated and adopted [it] as their own." By far the greater portion of the book attempts to sustain these assertions. Under the title "Echoes and Allusions" Goldman shows his wide acquaintance with world literature. This feature will be continued in Part Two of each of the thirteen volumes and should provide rich preaching material. It should be noted in passing that these allusions make no pretense of being confined to an appraisal of the Hebrew Scripture. In many cases the reference is either to the entire Bible, or to the New Testament.

Out of 459 pages, only 126 pages are devoted to the main title. More than 210 pages contain "Echoes and Allusions." The remainder contain important and carefully compiled indexes, notes, and bibliographies. Outstanding Christian scholars will agree with this Rabbi that there will be a greater appreciation of the Old Testament if it is read as Hebrew Scripture rather than as a preface to Christianity.—***Walter G. Williams.***

Out of the Depths

[***Continued from page 34***]

choice Christ made in the Wilderness: "But Thou mightest have taken even the sword of Caesar. Why didst Thou reject that last gift? Hadst thou accepted that last counsel of the mighty spirit, Thou wouldst have accomplished all that man seeks on earth—that is, some one to worship, some one to keep his conscience, and some means of uniting all in one unanimous and harmonious ant-heap, for the craving for universal unity is the third and last anguish of men."

The continued silence of Jesus carries us back to the ancient answer for man's anguish: "Thou shalt worship the Lord thy God, and him only shalt thou serve."

Dostoevsky's biographers tell us that his religious and political doctrines are anathema in present-day Russia, as indeed they may be in this country. But Dostoevsky has much to teach our great peoples—peoples upon whom the future civilization of the world so greatly depends. We may not have the wisdom to learn from him. That will be our tragedy; for his message is eternal.

On the Life of Dostoevsky:

FIREBRAND: THE LIFE OF DOSTOEVSKY, *by Henry Troyat. Roy Publishers, 438 pp., $3.75.*

DOSTOEVSKY: THE MAKING OF A NOVELIST, *by Ernest J. Simmons. Oxford Univ. Press, 416 pp., $3.50.*

DOSTOEVSKY: A STUDY, *by Janko Lavrin. Macmillan Co., 161 pp., $2.50.*

FEODOR DOSTOEVSKY, *by J. A. T. Lloyd. Charles Scribner's Sons, 324 pp., $3.50.*

Dostoevsky Novels in Print:

THE GRAND INQUISITOR, *Constance Garnett, trans., with reflections on the story by William Hubben. Association Press, 48 pp., $1.50.* THE BROTHERS KARAMAZOV, *$2.45, $1.25.* THE POSSESSED, *$1.25* (The Modern Library Series). These two novels, plus THE IDIOT and CRIME AND PUNISHMENT, are also published by the Macmillan Co. Constance Garnett, trans., $2.50 each.

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Luther as Counselor: Right or Wrong

[*Continued from page 19*]

tude for our better circumstances; second, in warning against the peril by which they fell; and third, in gratitude for the justice of God. There is nothing wobbly about Luther's conception of God's dealing with sin. Recognizing as he does that forgiveness and reconciliation are more remedial and make for the carrying out of God's redemptive purpose more than punishment, yet where they are not received, accepted, and permitted to remedy the sickness of sin, Luther has the wit—not always present in us—to see that sin's destructive end is inevitable. "Therefore, as you ought joyfully to consent to the justice of God when it rages against your sin, you should do even the same when it rages against sinners, those enemies of all men and of God."

The fifth blessing is "the blessing on our left hand." Here Luther frankly confesses the envy which assails us when we see the prosperity of the wicked, quoting Ps. 73:2: *My steps had well nigh slipped. For I was envious at the foolish, when I saw the prosperity of the wicked.* The blessing to be found in this is threefold: First, it makes us "know how good He is to 'such as are of a clean heart.'" Second, it is the field for the exercise of virtue. "What greater temptation can there be than a host of evil examples?" Third, this is for our greater development. "They who bring the most harm upon believers are their greatest benefactors, if only we bear them in the right spirit." So, he concludes, we dwell "in the midst of blessings, if we are wise, and yet, at the same time, also in the midst of evils."

The sixth blessing is "the blessing on our right hand." "This is the Church of the saints." To Luther this solidarity of the fellowship of the faith and the body of Christ was very real. "The blessings of all the saints are his [the sufferer's] blessings, and . . . his evil is also theirs. . . . When we, therefore, feel pain, when we suffer, when we die, let us turn hither our eyes, and firmly believe and be sure that it is not we, or we alone, but that Christ and the Church are in pain, are suffering, are dying with us. For Christ would not have us go alone into the valley of death, from which all men shrink in fear; but we set out upon the way of pain and death attended by the whole Church, and the Church bears the brunt of it all. Therefore we can with truth apply to ourselves the word of Elisha, which he spake to his timid servant, 'Fear not: for they that be with us are more than they that be with them.'" This may be difficult for us to realize in our day, with its excessive emphasis on individualism, but the fault, all will recognize, is in us and in our day, and not in what Luther has to say. "This one thing remains for us; namely, to pray that our eyes may be opened (I mean the eyes of our faith), that we may see the Church round about us." Luther would have us see the whole church in its total faith put to the test in every person's pain, and rallying round him to his succor as the body rallies to the aid of every injured member. To see the total church put on trial in us puts an entirely different construction on our case.

The seventh blessing is "the blessing above us." This is our knowledge of heaven through Jesus, the King of glory, risen from the dead. This is a knowledge by faith and in no sense a full knowledge of heaven. But it is ours to enter into now. "For Christ is not only born unto us, but He is also given unto us. Therefore, His resurrection, and all that He wrought by it, are mine. . . ." Luther saw clearly that to be a Christian is to live in eternal life now; a life in which death is a door to growth and development, never a terminus or totally an unknown. "These are such inestimable precious blessings that the mind of man dare scarce believe that they have become ours. . . ." "If we consider it aright and with attentive heart, this image [of Christ's righteousness, become ours by faith] alone would suffice to fill us with so great comfort that we should not only grieve over our evils, but even glory in our tribulation, nay scarcely feel them, for the joy that we have in Christ."

This is Christianity in a high key. It is undoubtedly one of the greatest statements about the meaning of suffering in all literature. It reveals the depth and richness of Luther's mind and thought as well as, if not better than, any other of his writings. If one is looking for clues to the greatness of the work which Luther was to do one can find no end of them in this early writing.

III

But is this "ministering to the sick"? Two questions arise at once: First, Is it right to confront a person "dangerously ill" with sin and evil, death and hell, with the unsparing rigorousness which Luther has done here? Is this not rather to excite and agitate the patient, rather than to help or heal? Is it wise to confront the sick with the whole sweep of the evils within us, ahead of us, behind us, and around us? Most of those trained in the techniques of personal counseling undoubtedly would reply that this is just what should *not* be done.

Second, Is this the right approach to the patient? This is hardly "listening." This is not something that the Elector told Luther; rather, it was plainly something that Luther was telling the Elector. That this was written material to be put into the hands of the ill person hardly alters the case. To both the writer and the recipient it had the intimacy of a visit or a series of visits. The question remains as to whether this is the right approach to those with whom the Christian pastor or the Christian visitor attempts to counsel.

The answer to both these questions will turn upon the answer to a third question: What is the reality which the person being counseled is to be brought to face with emotional maturity? A good case can be made for the affirmation that anything less than facing up to sin and death is neither reality nor emotional maturity, but is only adjustment to *part* of one's environment.

This poses the question of

transmitting information and interpretation in personal counseling. The reticence and hesitancy of most experienced and skilled practitioners of the art of counseling undoubtedly is well taken, in the light of the demonstrated estoppage of anything like confidence and rapport between counselor and counselee if too much aggressiveness is evidenced on the part of the counselor or if he attempts to lead the person being counseled into a terminology or territory that is not understood. This, however, still does not resolve the question as to whether there is or is not a place for instruction somewhere in the process of ministering to the sick or counseling with those who are in periods of crisis. Is one doomed by the art of counseling irretrievably to the limitations of the patient's religious literacy? Most people will feel that this is a question to which those most concerned with the art of counseling will have to devote themselves with more thoroughness than they have in the past—though, it is to be hoped, with the same skill and competence that they have applied to other phases of this work.

The answers to the above questions doubtless will turn also upon two qualities which Luther evidenced in his writing. The first is *courage.* His "Fourteen of Consolation" was written at a time when Luther was engaged in controversies which called for the utmost of courage on his part. He was engaged simultaneously in writing some of his most vitriolic polemics. Somehow, these two things must always go together. Sooner or later a man's courage will falter and fall short if it is not grounded upon a comfort and consolation of the vastness and sweep contained in this work. On the other hand, comfort and consolation which are not founded upon facing the grim realities of life with the kind of courage exhibited in this work, must always fall short of being true comfort and become some kind of cringing retreat from life instead of a victory over it. Those concerned with the work of personal counseling sooner or later will have to face the question of whether they are to bring up men and women to this kind of courage—which stands as a challenge to them in this work of Luther—or whether they are to bring them only a step or two on this way.

The second quality in this work that is challenging is Luther's emphasis on *use of the imagination.* Throughout the work he constantly is calling upon the Elector to contemplate vividly, to think heartily, and to meditate extendedly upon these matters. At the very outset he recognizes that what gets our attention gets us; that what the imagination fixes itself upon becomes the dominating factor and force in one's life. "A thing," he writes in the Preface, "has only such meaning and value for a man as he assigns to it in his thoughts. . . ." In discussing the first evil, he writes, "Even so would every one do, who felt or truly believed in the evil within him."

The patent point is that men do not face these things because they do not have the imagination to visualize them. If we could visualize the state of the wicked, we would be moved, even as were Moses, Paul, and Christ, to want to give our lives to save them. That we do not is because our imagination is too weak for the task. There is no lack of the blessings of God in the earth, but there *is* a lack of those who can see them. Imagination is too weak for this task. We cannot see that death is dead. We cannot see that God is with us and the more adverse the event the greater his care. That is not because these things are not true; it is because we have never allowed our imaginations to work upon the facts that are there. We hear about living in eternal life now as persons half asleep. Writing on this in the last of the blessings, Luther declares: "If anyone does not believe this, he hears the tale with deaf ears, and does not know Christ, and understands neither what blessings He hath nor how they may be enjoyed."

Someone has remarked that irreligion is simply a defect of the imagination. The simplest and most indisputable fact about Christianity is that when the disciples of Jesus saw in him what they might be, they became what they saw. This defect, however, is as old as religion.

Not even the techniques of personal counseling will make the awakening of imagination an easy task. But sooner or later those who have to do with the development of this art and the training of others in its practice will have to face the question as to whether this is, or is not, a task with which they want to help. On this, likely, will turn the question of whether Luther has something to add to the techniques of personal counseling or whether his technique is just plain bad. There may be in this little work by Luther precisely those things to which the mind must be turned if a holy and saving—that is to say, an adequate—imagination is to be awakened.

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The Minister's Joy

By ROY I. FARMER

This was the message to retiring ministers of the Northeast Ohio Conference, this year, by the pastor of Christ Methodist Church, Cleveland, Ohio.

THE conviction that we are loved produces the supreme happiness of life. Augustine wrote: "One loving heart sets another on fire." Your people have loved you, your fellow ministers and laymen have loved you. They now grant you the retired relationship because of your joyful ministry. Somewhere it was said by Bishop Quayle, "Thanks be to God for preachers who thought little of themselves because they thought so much of Christ." Ministers who preach the glad tidings most helpfully are those who reiterate the Master's statement, *These things have I spoken to you, that my joy may be in you, and that your joy may be full.*

Your faithful ministry confirms Carlyle's statement, "Find your man and all else will follow." In the *American Magazine,* Rome C. Stevenson once reasoned, "We believe in men before we believe in their causes." We salute you because we believe that your lives and ministry led many persons to believe in Christ and his way of life. The happy conclusion of your active ministry reminds me of the result of one man's visit in the home of a friend. As the guest left, the ten year old son of the home—a young Chesterfield—politely opened the door for him. "I trust I have not been any trouble for you," the visitor said. The boy replied, "Oh, no, sir. I am only sorry that I am not letting you in."

Some persons do not share this view of ministers. "Pity the Preacher" is the caption of a brief article in a Midwestern newspaper. It reads thus: "The preacher has a great time. If his hair is gray, he is too old. If he is a young man, he has not had enough experience. If he has ten children, he has too many; if he has none, he is setting a bad example. If his wife sings in the choir, she is presuming; if she does not, she isn't interested in her husband's work. If the preacher reads from notes, he is a bore; if he speaks extemporaneously, he isn't deep enough. If he stays at home in his study, he doesn't mix enough with people; if he is seen around the streets, he ought to be at home getting up a good sermon. If he calls upon the poor, he is playing to the grandstand; if he calls at the homes of the wealthy, he is an aristocrat. Whatever he does, someone could have told him how to do it better."

W. A. Brown, in one of his books, stated: "The ministry is that portion of the body of believers who have received special gifts fitting them for the spiritual instruction and guidance of their fellows." That involves much during the effective relationship with the conference. When Grenville Kleiser was instructor in public speaking at Yale Divinity School, he was asked by a student what he thought were the qualifications for success in the ministry. The next day Mr. Kleiser handed the student the following answer: "A clergyman should have the—

innocence of a lamb,
wisdom of an owl,
cheerfulness of a cricket,
friendliness of a squirrel,
complacence of a camel,
adaptability of a chameleon,
diligence of a beaver,
fleetness of a deer,
vision of an eagle,
agility of a panther,
patience of an ox,
endurance of an elephant,
tenacity of a bulldog,
courage of a lion."

Whatever else the joyful preacher should be, he is expected to meet every occasion wisely and graciously. It was correctly stated by George A. Gordon: "Religion is so fundamental that it must not rest in incompetent hands." Even humorous replies at times win confidence. A clergyman with a serious malady visited a medical doctor. "Do you talk in your sleep?" asked the doctor. "No," replied the clergyman, "but I have often talked in other people's sleep." Both men profited from this vein of humor.

My joy . . . that your joy may be full. Critics of Christians and of clergymen may speak of their joyless self-sacrifice. But the feast of joy is greatest when its first course is service. Highest joy comes from union with Christ. The author of the Epistle to the Hebrews spoke of *looking to Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.*

Worthy retired ministers have discovered the universal law that they are happiest who are doing most for others. What a power is in this truth! Jesus said, *My meat is to do the will of him that sent me, and to finish his work.* Making a living only or filling the years is not necessarily joy-producing. Everyone must love his work to be joyful and to radiate joy. It is born in something like George Eliot's remark, "What do we live for, if it is not to make the world less difficult for each other?"

One of my college teachers often said, "The happy individual has enough head to keep him above the fog and enough heart to keep him on the earth." That is basic in joyful service. It was the son of a minister, Woodrow Wilson, who wrote: "The only profession which consists in *be-*

ing something is the ministry of our Lord and Savior, and it does not consist in anything else. It is manifested in other things but it does not consist in anything else." Greatest clerical joy lies in ministering to others in Christ's name.

The worthy, fruitful ministry issues from the supremely joyous idea of God. He is no variable charm or wrathful Being sitting in the heavens to vent his anger upon erring children. Jesus, whom you have preached, demonstrated God to be a Father of love who welcomes home prodigal sons. He is the good Shepherd of the sheep. Christ was the man of sorrows, but he had a great joy to bequeath to his disciples of all ages. Good ministers of Jesus Christ proclaim that joy.

Sorrow may be spurs, but in Christ joys are wings. This joyous, trustful idea of God smooths many a rugged pathway in the ministry. It leads to the happy consummation of a ministerial career. When nearing eighty years of age, George F. Pentecost wrote this testimony to the joys of a minister: "Should my Lord come back to me now and say, 'My son, I have decided to put you back into your twenty-second year and give you another life opportunity. What life of service for me will you choose—merchant, lawyer, medical doctor, politician?' I would reply, 'My Lord, let me be a minister of the gospel and pastor of thy church. I know what it all means, and I would gladly live the life and do the work of the ministry all over again; only, give me more grace that I may better live my life and do my work.'" Such final confidence is the fruit of a right concept and experience of God in life.

Like the joy of Jesus, the source of a minister's joy is not at the mercy of men and circumstances. Some sources of legitimate joys are at the mercy of environment. The gates to these may be closed. With nowhere else to go, Jesus could say, *I go to the Father.* The Savior could stand all that men could do to him in body or mind because the Source of his joy was always available to him. *In thy presence is fulness of joy,* sang the Psalmist.

We honor retiring ministers as those who have kept alive in the minds of men the Master's words, *These things have I spoken to you, that my joy may be in you, and that your joy may be full.*

TESTAMENT OF LOVE, *by Edwin F. Price. Published by the author.*

The pastor of First Methodist Church, Lawrence, Kansas, and director of the Wesley Foundation, out of his experience in pre-marital counseling with students, has written this thirty-two page pamphlet of devotional materials for the bride and groom. The first section contains ten devotions for significant occasions in early married life: the second section of meditations are for general use; the third group of ten devotions are planned for use on especially memorable occasions.

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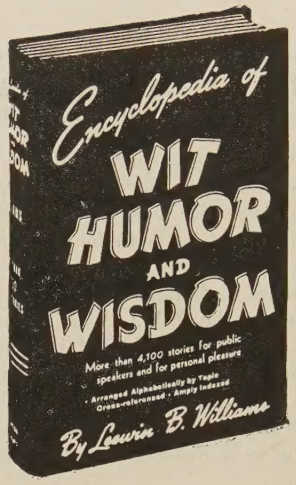

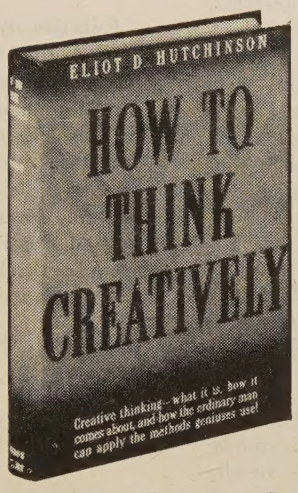

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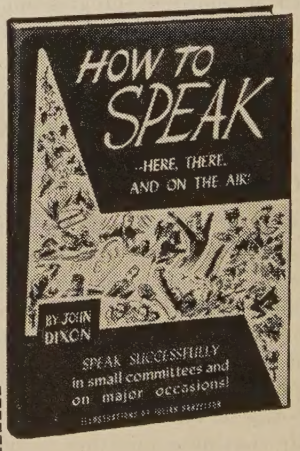

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A manual designed to assist parents in understanding child life and in creating a home atmosphere conducive to the spiritual growth of their children. The materials presented, supplemented by discussion topics and a brief bibliographical guide to literature in the field, make this a useful study unit for parent groups.

PRESENT-DAY Y.M.C.A.-CHURCH RELATIONS IN THE UNITED STATES, *by Owen E. Pence. Association Press, 196 pp., $2.50.*

A diagnostic survey of the urgent problems which the Y.M.C.A. now faces in defining its relationships to the churches, with especial emphasis on such questions as means of co-operation with local churches; the possibility of service to a larger fellowship of faiths, including Protestants, Roman Catholics, and Jews; and the proper relationships between the Y.M.C.A. and church councils functioning on the local, national, and international levels. Essential facts about these problems and related issues are presented without attempted solutions, but with urgent insistence on the necessity of study and settlement if the Y.M.C.A. is to continue as a distinctive movement with a clearly defined mission.

THE CHOICE IS ALWAYS OURS, *Dorothy Berkley Phillips, Lucille M. Nixon, and Elizabeth Boyden Howes, eds. Richard R. Smith, 511 pp., $4.50.*

This anthology quotes selections from the world's best religious literature for the three-fold purpose of describing the religious way of life, presenting the techniques which can be used in spiritual progression, and suggesting the results which can be expected from the mastery and application of these techniques.

THE WRITINGS OF SALVIAN, THE PRESBYTER, *Jeremiah F. O'Sullivan, trans. Cima Publishing Company, 396 pp., $5.*

Salvian, fifth century monastic leader and priest in Gaul, lived during the most disturbed period of the declining Roman Empire in the West. His environment constantly reminded him of the instability of existing political institutions, the exploitation of the masses by the privileged few, and the increasing evidences of the decadence of the dominant pagan civilization. Salvian believed that the Christian message offered the one way of hope to people who were fully convinced that they were living in the darkest hour of human history. He applied his interpretation of Christian principles to the needs of the hour in tracts and letters which are now available to English readers in this additional volume of the monumental series, *The Fathers of the Church.* Salvian's writings should prompt any modern minister to new zeal in applying the message of Christianity to meet contemporary needs.

A FAITH FOR YOU, *by Brooke Peters Church. Rinehart & Company, Inc., 305 pp., $3.*

An attempt to give in brief compass an outline history of religion and a statement of the salient facts about the various religious denominations. Interesting, but too compendious for satisfactory treatment of the wide range of topics discussed. For example, the author attempts to describe the organization of The Methodist Church in ten lines.

MAGIC, SCIENCE, AND RELIGION, *by Bronislaw Malinowski. Beacon Press, 327 pp., $3.50.*

Here are four essays by the eminent anthropologist, Bronislaw Malinowski, whose works are famous in the field. Collected by Robert Redfield of the University of Chicago, they form an excellent introduction to the study of primitive culture. The title is somewhat misleading as the book contains three other studies that are even more valuable than the one which heads the volume. These are: "Baloma: The Spirits of the Dead in the Trobriand Islands," "The Problem of Meaning in Primitive Language," and "An Anthropological Analysis of War."

EPISTLE TO WHITE CHRISTIANS, *by Fred D. Wentzel. Christian Education Press, 96 pp., $1.50.*

Consciously patterned after Paul's epistles, this book employs both the logic and the style of the New Testament letters. For those Christians who follow the Bible as the norm of attitudes and conduct, Mr. Wentzel's arguments are penetrating. Others, however, will be unable to accept his "hard doctrine," just as many were unable to accept Christ's teachings in the days of his flesh. The author is director of publications for the Board of Christian Education and Publication of the Evangelical and Reformed Church. He helped organize the Philadelphia Interracial Fellowship in 1931 and has continued to the present time as adult adviser.

PELOUBET'S SELECT NOTES, 1949, *by Wilbur M. Smith. W. A. Wilde Co., 402 pp., $2.75.*

The seventy-fifth annual volume in this series of commentaries on the International Sunday School Lessons.

HIGH ROAD IN TARTARY, *by Abbe Huc; Julie Bedier, ed. Charles Scribner's Sons, 219 pp., $2.75.*

A travel classic recording the adventures of two Roman Catholic missioners who, in 1844-1846, made the 1,680 mile journey from Peking through western China to Lhasa in Tibet. Interesting, informative, often thrilling, at times humorous—good reading for a blue Monday.

GIVE THEM A CHANCE TO TALK, *by Berneice R. Rutherford. Burgess Publishing Co., 116 pp., $2.75.*

This is a book for speech correctionists and doctors. Many technical terms are used which require considerable knowledge of anatomy, physiology, and medicine.

The book deals with cerebral palsied speech in children and how to "give them a chance to talk" through the proper therapeutic treatments. In discussing the purpose of the book the authoress, a speech correctionist at the Michael Dowling School for Crippled Children, Minneapolis, says there is no characteristic cerebral speech palsy, and so it is doubtful if any particular therapy is ever universally applicable. The aim of the book is to aid clinicians in diagnosing and correcting speech defects of children affected by cerebral palsy.

For the pastor's Lenten reading . . .

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Edited by G. B. F. Hallock and M. K. W. Heicher

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Thought for a New Year

God's way of grace is like a mountain trail between two abysses, high up above the lowlands. It is for us to find it and walk on it. It does not lend itself to leisurely strolls. If we are looking for this, we must choose one or the other of the two highways in the valleys below us, the one to our right or the other to our left. But then we shall be in the valley and shall never reach our life's high destiny. Neither may we put our feet arbitrarily here or there on God's way of grace. At every moment only one right step is possible for us, and we must take it. Every other possibility is in reality an impossibility which must end with our precipitous fall into one or the other of the two abysses; and the higher we have climbed on our trail, the more disastrous will also be our fall. Neither can we rest or lounge around; for there are no comfortable spots and no resting places on God's way of grace.

—Karl Barth, in *Come Holy Spirit*
(Round Table Press)